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THE HERALD OF GOSPEL LIBERTY

THE PALACE OF THE BIBLE

Entering the Portico, in Genesis, we pass through the Portrait Galleries of the historical books, extending to the end of the kingdom; find the Music Room in the Psalms, where the Spirit, sweeping the keyboard of human nature, touches every chord, from the low moan of the Fifty-first, all dripping with tears, "Have mercy upon me, O God," to the swelling note of the Twenty-fourth, "Lift up your heads, O ye gates;" pass through the Business Office, in Proverbs; the Chapel, in Ecclesiastes, echoing with the voice of the preacher; the Conservatory, in the Song of Solomon, fragrant with the rose of Sharon and the lily of the valley, with all trees of frankincense, with pleasant fruits and with all spices, smelling like Lebanon; then look into the Observatories of the Prophets, with telescopes of various sizes, pointing some toward near and some toward distant stars, but all brought to bear upon the bright and morning Star about to arise. Passing on, we enter the Audience Chambers of the King himself, in the Gospel, viewing the Lord from four standpoints; next witness the Holy Spirit performing his office work, in the Acts; inspect the Correspondence Rooms, in the Epistles—with Paul and Peter and James and John and Jude, each at his desk, and finally gaze upon the dazzling splendors of the Throne Room, in the Revelation.

—David McConaughy.

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IN THE DRIFT OF CURRENT THOUGHT

The Congregationalist:

President Wilson deserves the commendation and hearty support of the people of the United States in his Mexican policy. In his address to Congress he emphasizes, as he should emphasize, the moral issues involved; and high moral purpose runs through the negotiations that the President has directed in behalf of righteous peace and the restoration of order in Mexico. Caution, patience, and neutrality in our attitude toward the combatants have been followed by the administration, as they were by the preceding administration. The President is right in refusing to recognize, and thus welcome into the family of nations, a government that came into power through assassination. To recognize such a government is to condone murder and treachery as a substitute for the orderly processes of law and the ballot-box.

Probably Mr. Wilson went further than the rules of diplomacy would justify in demanding that Provisional President Huerta must not be a candidate for election. It might have been wiser to have insisted only that there should be a fair and free election of a President by the people. It is reported now that Huerta is legally disqualified for election. President Wilson asks an impossibility when he asks that Huerta cause an immediate cessation of fighting throughout Mexico. But these errors are mere incidents, which should not be allowed to cloud the fact that the Wilson policy is wise and just, and that it is being worked out with increasing promise of success.

One of the most threatening factors in the Mexican situation is yellow journalism, which is exaggerating and distorting the facts, and fomenting suspicion and hatred among the Mexicans against Americans. If intervention becomes necessary it is likely to be due to the trouble-makers of the sensational press, who are on both sides of the international boundary. That influence can be overcome most effectively by loyal support of President Wilson's Mexican policy, which, happily, is finding expression among the representative press and people of this country.

American Israelite:

"Dollar diplomacy" is too deep-seated in the public mind of this country to be eradicated in a short space of time. It begins to look as if our relations with Mexico and the Central and South American Republics are to be shaped with a view to material gain alone. The attempts making to stretch the Monroe Doctrine to cover every conceivable scheme for acquiring more territory and for discrimination against other nations to secure commercial advantages is not good ethics.

Presbyterian Standard:

The motives that brought together the two armies that once opposed each other at Gettysburg, were purely patriotic, and the outcome of the celebration has fully realized the hopes of the promoters. At a distance the picture was a beautiful one, and the notes of harmony made music sweet to the ears of us who pray for the reign of peace and good-will; but those who were nearer heard a discordant note and witnessed a dark shadow that tends to mar every picture of man's making. As usual, the whiskey men were there, and those old veterans who had conquered every enemy but King Alcohol were forced to surrender. It brought hate and passion instead of love, and finally culminated in a drunken row, in which five were fatally stabbed. Pennsylvania, after doing so much for the comfort and pleasure of these old men, should, at least, have kept from them what to many is the greatest of all foes. Here is a traffic that brings death, ruin, and suffering wherever it comes, that fills jails and furnishes victims for our gallows, that creeps into a peace celebration and turns it into war; yet there are good men who uphold and prate of personal liberty.

The Christian Advocate:

It is not keeping expenses down, but keeping faith and enthusiasm up, that gives a clear balance sheet. Give the Church heroic leadership, place before it high ideals, keep it on the march for larger conquests, and the financial problem will take care of itself. If the Church sees that we are not going to trust God enough to venture upon any work for Him until we have the money in sight it will probably adopt the same prudence in making contributions, and our good financiering will be with heavy loss of income.

Kansas City Star:

The mother and father both loved "the black bottle." The little three-year-old boy, whom a policeman found leading the mother and the black bottle home, cried at the police station to be taken away from the black bottle. You people who have got a daft notion of "personal liberty" can talk all you please about the liquor traffic's right to push its black bottles into "any home that wants it." Men and women and little three-year-old children know better. The black bottle is the black flag of piracy against the home and the family—against motherhood, fatherhood, and childhood.

Northwestern Christian Advocate:

"I do not believe that bad people will be reformed by statutory enactment. It is impossible to change men's hearts by law," was the dictum of Vice-President Marshall before a camp-meeting assembly at Great Falls, Va., last week. Does this explain why Mr. Marshall—then governor of Indiana—refused to touch America's Monte Carlo (French Lick)? And was that why he stood squarely on the platform and preached the repeal of the county option law and finally signed the repeal with a firm hand? We wonder.

Birmingham Ledger:

No man can help changing his faith when he ceases believing in it. When he does so, he should promptly resign any office he may hold and doff his ministerial robes. That is a matter of honor.

Washington Star:

"De man dat gets too fur away," said Uncle Eben, "fum dat idea about eight hours' work, eight hours' recreation, an' eight hours' sleep is mighty li'ble to find hi'self up against eight hours' loaf, eight hours' worry, an' eight hours' insomnia."

The Herald of Gospel Liberty

J. PRESSLEY BARRETT, Editor

Published Weekly : : : $1.50 a Year

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The Herald of Gospel Liberty

"WHEREFORE, RECEIVE YE ONE ANOTHER, AS CHRIST ALSO RECEIVED US, TO THE GLORY OF GOD."

A CALL TO ARMS

Monthesquieu says: "If a Republic be small it is destroyed by a foreign force; if it be large it is ruined by internal imperfection."

WHEREAS: the liquor traffic is responsible for most of the want, misery, and degradation in the world, and it exists in our land by legislative enactment. We hereby highly resolve that we will vote for no man or party who does not publicly pledge himself to the enactment and enforcement of laws for the suppression of the saloon and its attendant evils. Being confident that the citizens of our beloved land, who believe in the high ideals of Washington and Lincoln and their compatriots, can stand on this resolution; and standing so, can demand recognition in the party platforms and line up at the ballot box and settle it right, in State and Nation as well as in hamlet and town. What say you? Does this appeal to you? Are you for or against such a line-up?

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Let "The Christian Observer" Be More Accurate

In THE HERALD OF GOSPEL LIBERTY of October 2, 1913, we made a statement of the claims of this paper to be the oldest religious newspaper in the world. A large number of our exchanges approved of our claims, but *The Christian Observer* did not. It still wished to be the oldest religious newspaper "on this planet."

The Observer's claim is suspended by a single thread and that is the word *weekly*. Because our paper did not start as a weekly, the editor of that paper did claim it to rank as the oldest religious newspaper in the world. His claim indeed rests upon a *weakly* foundation—it cannot stand the light of facts, and therefore he now admits as much. See his issue for October 15, in which he says:

The Christian Observer does not claim to have been the *first* religious newspaper ever published in the world, but it does claim, and has substantiated that claim by abundant evidence, that it is the oldest weekly religious newspaper in the world that has had continuous publication.

Are you quite sure, beloved brother, that you have not forgotten? You say *The Christian Observer* does not claim to have been the first religious newspaper ever published in the world. Are you sure you have not made such a claim? We have a letter signed by Converse & Co., bearing date of June 19, 1913, and on that letter-head there is a picture of a globe, printed in blue, and on the blue globe, printed in red letters, are these words:

"THE OLDEST RELIGIOUS NEWSPAPER ON THIS PLANET."

Under these words we read: "Established 1813," and under these, we find the name *Christian Observer*. There is not a word in the letter-heading to indicate that the claim was for the first religious *weekly* newspaper, but the claim is plainly, *"The Oldest Religious Newspaper on This Planet."* Undoubtedly our contemporary did as late as June 19, 1913, claim that *The Christian Observer* was the oldest religious newspaper on this planet. Now he says he did not make this claim. Well, it is Converse & Co., (the proprietors) against the editor of *The Christian Observer*. You must settle it and set yourselves right before the public, for the two statements do not harmonize.

Thus the main claim is given up, viz.: "the oldest religious newspaper in the world," and THE HERALD OF GOSPEL LIBERTY still holds its place as "the oldest." *The Observer's* claim for continuous publication is very doubtful, and for the reason that it admits three or four suspensions at different times in its history, due to various causes. That is just about the number of times that THE HERALD OF GOSPEL LIBERTY suspended publication, in its early days, so *The Observer's* claim of continuous publication does not mean much.

Seeing it must give up the claim of being the "oldest religious newspaper" on this planet, it sets out to show that neither THE HERALD, nor *The Observer*, is entitled to the honor. To this end it asserts that a man by the name of Christian Sower began the publication of a religious newspaper in Pennsylvania in 1739. We are wondering why he did not discover this fact before he was forced by facts to give up the claim of *The Observer* to that distinction. Before he leaves this new discovery, however, he reveals to us the nature of this new claimant for this honor. Its name, so *The Observer* says, was: *The High-Dutch Pennsylvania Historiographer, or Collection of Important Intelligence From the Kingdoms of Nature and the Church.*

Evidently that was a secular paper, publishing, as our papers now do, some religious news, but that it was distinctly a religious newspaper, on second thought, we doubt that Bro. Converse himself would declare. It therefore cannot be a rival for the honors which legitimately belong to THE HERALD OF GOSPEL LIBERTY as the oldest religious newspaper in the world. If it were entitled to this distinction, why was not the claim put forward before *The Observer* lost out?

Then, as if trying to make doubly sure of defeating THE HERALD OF GOSPEL LIBERTY in its claims, another paper he shoves into the arena as more entitled to this distinction than THE HERALD, viz.: *The Virginia Religious Magazine.* How anxious our brother is to defeat THE HERALD! He catches at straws—indeed anything to gain his point. But all men of common thought will know that a religious magazine is not a religious newspaper. That needs no argument whatever. Who would call *The Christian Workers' Magazine*, or *The Record of Christian Work*, a religious newspaper? We think the gifted editor of *The Christian Observer* would not do that. He knows better.

In disposing of this question, as we trust once for all, we wish to add a statement covering some facts which ought to be kept in mind. A man that has justice in his claim does not need to twist any statement into something else other than what it really is. This *The Observer* does when it says:

According to Dr. Barrett's own statement, any publication that is issued either bi-weekly, or monthly, or bi-monthly is entitled to be called a religious newspaper.

Will *The Observer* give us his authority for that statement? What we really said was this: "The fact that a paper is a weekly, a bi-weekly, a monthly, or a quarterly, has nothing to do with its character as a religious newspaper." That is a very different thing from the statement which *The Observer* attributes to us. All we claimed in that statement is that it is the *character* of the publication which makes it a religious *newspaper*, or otherwise, rather than the *frequency* of its publication. We knew *The Observer* was hard pushed to defend itself in its claim, but we had not dreamed that he would attribute to us what we did not say, and, more than all, try to make our language mean what it clearly did not mean. We never dreamed of saying any publication, regardless of its character, is entitled to be called a religious newspaper, and we did not say it not even in our sleeping hours, and we now and here call upon *The Christian Observer* to recall that statement and make plain to his readers just what we did say, and just what the language plainly indicates our meaning to have been.

The suspension of THE HERALD OF GOSPEL LIBERTY was under the force of circumstances. So was the suspension of *The Christian Observer*. Circumstances brought about the suspension of both and in that respect they were similar. *The Observer* tries to make it appear that THE HERALD OF GOSPEL LIBERTY, when it suspended in 1817, was succeeded by a paper that did not claim to be a continuation of THE HERALD OF GOSPEL LIBERTY, and *The Centennial of Religious Journalism* is quoted as authority for that statement. Again, we are amazed that a reputable journal will make a statement that does not represent the true facts. The thing which was behind the suspension of THE HERALD OF GOSPEL LIBERTY was the fact that Elias Smith had become a Universalist. In this new relation, he was disgusted with his former work. He quit the paper and the Church for Universalism. His "farewells" were to his former faith, as well as to his paper. He was leaving not only the paper, but the Church as well. It is expressly stated by Smith that this number (October, 1817) closes the volume, * * * "no more are to be printed by me." Then, in a

paragraph following that statement, Smith announces that Robert Foster, of Portsmouth, N. H., proposes a work of this kind upon the same terms as this has been published, called *The Christian Herald*. We are surprised that with that statement before the editor of *The Christian Observer* he tries to make it appear that when Smith quit THE HERALD, there was no prospect of it again being published. Did not his wish that it were so, color his statement to make it appear as he wished it? That is too bad.

In all of our religious exchanges (and secular, too) we have seen but three (3) feeble efforts to comfort *The Observer*, and those were so feeble as to be no real effort to defend the claims that paper is making in this matter. With these three exceptions, every paper we have seen mention the matter stands clearly for THE HERALD as the oldest religious newspaper in the world. The three do not deny it.

We should like to give these endorsements of the press in full, but space forbids, and the following extracts must suffice:

The Journal and Messenger says:

It seems to us, however, that THE HERALD OF GOSPEL LIBERTY has the best claim to being the oldest religious newspaper, having a continuous history. * * * Both papers have to confess that they have had hiatuses in their histories. *The Christian Observer*, for example, was published in Philadelphia, and was so outrageously "copperhead" in its utterances that President Lincoln ordered its suppression.

The Christian Conservator says:

THE HERALD OF GOSPEL LIBERTY and *The Christian Observer*, have a contention about which is the oldest paper. It is purely a mathematical question, that is simple and easy to determine. THE HERALD OF GOSPEL LIBERTY was started in the year 1808, and *The Christian Observer* in 1813. Therefore, THE HERALD OF GOSPEL LIBERTY is just five years the older of the two.

The Free Methodist says:

We were somewhat surprised that *The Observer* recently made the claim of being the oldest religious paper in the world, when it is perfectly conversant with the record of THE HERALD OF GOSPEL LIBERTY, and should have known that its claims would be refuted by the latter journal. It is a simple problem of arithmetic that a youngster just out of the kindergarten would be able to solve without much effort. The one was founded September 1, 1808, and the other September 4, 1813. The fact that THE HERALD OF GOSPEL LIBERTY was started as a bi-weekly does not invalidate its claim that it was the first religious paper ever published.

The Way of Faith, in referring to the claims of the two papers, says:

We congratulate both on passing the hundred-year milestone; but evidently the greater honor belongs to THE HERALD, and *The Observer* should freely and gladly concede to its claim.

The Christian Advocate (Nashville) says, in referring to this matter:

It does not take an umpire or a scholarly editor to say that 1908 is further back in history than 1913, does it? A boy in a free school, just learning his first "figers" can tell you that.

The Christian Register says:

So far as we know, nobody in the office of *The Christian Register* ever denied the statement that THE HERALD OF GOSPEL LIBERTY was established under that title in 1808, and is, therefore, older than *The Christian Register*, which, under that name was established in 1821. We have, therefore, no sympathy with the claim of *The Observer* * * *, first published in 1813, that it is the oldest religious journal in America, and therefore in the world. We have said something of some other religious journals that set up claims to antiquity, with flaws in their records similar to those that cast suspicion on the claims of so many men and women who claim to be centenarians. The matter is of small importance excepting as an indication of a fly in the ethical ointment of the publishing house that is not wholly just. We congratulate THE HERALD on its priority. Sometimes we have been in sympathy with its teaching and sometimes not at all, but that has nothing to do with statistics.

Rev. J. W. Porter, D. D., Editor of *The Western Recorder*, which is published in the same city with *The Christian Observer* only recently said:

We fear that our contemporary, *The Christian Observer*, is mistaken in claiming to be the oldest religious paper. We believe that the honor belongs to THE HERALD OF GOSPEL LIBERTY, established in 1808, and now published at Dayton, Ohio.

The Watchword in its issue for Oct. 25, says:

When the centenarians among the religious newspapers have a friendly dispute as to which is the older, it does not behoove a twenty-year-old to intermeddle. As a youngster, *The Watchword* regrets, however, that *The Christian Observer* tries to rob our near neighbor, THE HERALD OF GOSPEL LIBERTY, of the honor of being the oldest religious newspaper in the world. Especially is it unfortunate when the dignified old *Observer* makes its claim on the unimportant word "weekly." THE HERALD OF GOSPEL LIBERTY was established as a bi-weekly in 1808. *The Christian Observer* was started as a weekly paper in 1813. Both were religious newspapers, and the only difference is that one was published every two weeks, and the other weekly, and THE HERALD OF GOSPEL LIBERTY was five years old when *The Observer* was started. THE HERALD OF GOSPEL LIBERTY is undoubtedly the older of the two papers. To be one hundred years old and still alive ought to be honor enough for *The Christian Observer*.

Even the secular press, so far as we have seen an expression, nobly defends the claims of THE HERALD OF GOSPEL LIBERTY. We have not space to give to but one such expression, and that is quoted from the *Dayton Daily News* and from the *Springfield* (O.) *Daily News*, as follows:

THE HONOR IS OURS

Not long ago *The Christian Observer*, one of the more prominent of the religious papers of the country, set up a claim that it is the oldest religious publication in the United States. This touches Ohioans in a tender spot, for it ought to be known and admitted of all men that the first religious paper in the world is THE HERALD OF GOSPEL LIBERTY, published at Dayton.

THE HERALD OF GOSPEL LIBERTY celebrated its centenary September 15-17, 1908, and now, five years later, *The Christian Observer* celebrates its hundredth birthday, and makes the astonishing claim that it was the first religious paper known to the church.

Very properly the Ohio publication defends its distinction, and shows beyond a question of doubt that the copy of THE HERALD OF GOSPEL LIBERTY, Vol. I., No. 1, which is on file at its offices in Dayton, is entitled to the first place in history.

There are some points of controversy, brought up by *The Observer* which do not seem to have any weight. The Ohio paper was at first a bi-weekly, and *The Christian Observer* a weekly from the first, but, as Editor Pressley Barrett, of THE HERALD OF GOSPEL LIBERTY points out, a weekly paper is no more religious than a bi-weekly, other things being equal.

THE HERALD OF GOSPEL LIBERTY is a fine, influential religious journal, and it has been doing its best to better humanity for a hundred and five years. We hope and trust it will continue to carry its message of faith and cheer, with increasing vigor, and without interruption, right down to the day of Judgment, after which neither religious nor secular newspapers are likely to cut much of a figure.

Among the many letters received from individuals, we trust we may be excused if we give one from the poet of "the Green Mountain State," as follows:

BRANDON, VERMONT, Oct. 14, 1913.

DEAR DR. BARRETT:—I was much interested in your *Question of History in Religious Journalism*. The evidence seems so plain, that a wayfaring man though a —— need not be mistaken, and even the blind might render a just decision. Tell the Converses to recall their claims as to being the "oldest religious newspaper," and then receive the hearty congratulations of THE HERALD OF GOSPEL LIBERTY, aged 106 years on their reaching the century mark.

I still proudly salute you as the editor of the "oldest religious newspaper" on the face of the earth.

Yours fraternally,
R. H. WASHBURNE.

It is somewhat remarkable that only papers which covet this honor for themselves, or for one of their own way of thinking, denominationally, even hint that THE HERALD OF GOSPEL LIBERTY may not be the oldest paper. *The Herald and Presbyter* and *The United Presbyterian* indirectly intimate that *The Christian Observer* is most likely the oldest paper. They do not say so in so many words. *The Gospel Messenger* puts forth a sort of a claim that Sower's paper mentioned above, may be the true claimant, but that was a magazine and not a distinctly religious newspaper. It therefore cannot come into competition with THE HERALD OF GOSPEL LIBERTY for the place of the oldest religious newspaper, as it was not a religious newspaper—it was a magazine, a very different thing from a religious newspaper.

We submit these matters to the public that the truth may be known, and not for the sake of controversy. As a historical fact, the world ought to know which was the first paper published as a religious newspaper. To this end we have spoken, and we believe not in vain. We wish *The Christian Observer* every good thing to which it has any claim, but believing it has no just claim to be known in history as the oldest religious newspaper in the world, we have entered a vigorous protest against giving it this honor which surely does not belong to it. We are grateful to our contemporaries for the service they have rendered THE HERALD OF GOSPEL LIBERTY in resisting this claim. *The Christian Observor* now offers us exchange, which we gladly accept. We shall be glad to have the weekly visits of our "next of age." We are sorry for *The Observer*, in that it has made a claim which its contemporaries have refused to endorse, and which it cannot itself sustain, but we cannot help it out of its trouble by giving it what it unjustly seeks to take to itself, especially as the thing deserved justly and truly belongs to THE HERALD OF GOSPEL LIBERTY.

"That the happiness of life depends upon regular occupation those will testify who, after a life of active usefulness, retire to enjoy themselves."

NOTES PERSONALS EVENTS

*** THE HERALD editor is away, attending his old conference—the Eastern Virginia—and will not return to Dayton till about November 7.

*** Rev. G. B. Garner has commenced his pastorate at Berkey, Ohio. He has been at this place since the first Sunday in September, and likes the work very much. We wish him success during the coming year.

*** Brooke Herford says: "Begin by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness."

*** A card from Mrs. H. Y. Rush (October 22) states that she has been in the Miami Valley Hospital at Dayton, Ohio, for two weeks. She would be pleased to see any of her friends. We hope that she may recover very rapidly.

*** Rev. D. E. Dixon formerly of Defiance College faculty, and later of Leesburg, Ind., has been called to serve the Christian church at North Greece, N. Y. He has accepted and will no doubt, under the blessings of God, do a good work there.

*** Last Sunday in Dayton:—Rev. M. T. Morrill preached at the First church in the morning; Rev. J. F. Burnett in the evening. Rev. O. W. Powers preached at Walnut Hills in the evening, Brother Zartmann preaching at a union meeting at Bellbrook. One accession at Walnut Hills in the morning.

*** What ought to be done with an evil report—one that flies as on the wings of the wind, from lip to lip, blighting character, as it goes throughout the community? Spurgeon gave good advice by way of answering that question. He said: "When you hear an ill report about any one, half and quarter it, and then say nothing about the rest."

*** Rev. G. A. Conibear, D. D., in charge of our Boston work, is getting busy. He is also looking after our work in New England in a general way. Dr. Peters says Dr. Conibear will succeed him as the New England correspondent for THE HERALD. We shall be glad to have him report New England news, but there is room for both as occasion may demand.

*** The Elmwood Christian church, Providence, R. I., Rev. W. G. Sargent, D. D., pastor, has not only its resident minister, but it has a foreign minister, that is a minister at work for them on the foreign field. His name is Rev. Yunoshin Naruse, Tsukidate, Miyagi, Ken, Japan. That is a most commendable example, besides a fine work in the spread of the gospel. We have a number of churches which can do that, if they will only try.

*** What have you done for Franklinton Christian College? It is the time of its need. Bro. Blood is giving his time and strength and the Finesville Christian church in New Jersey is giving their pastor to that good work because of the great need. Now do you not feel that you could give at least the value of one day's work? Some can do more and possibly some less, but let all try to help the good work of completing the new building for Franklinton Christian College for our colored people in the South.

*** A letter received announces the death of Rev. Pearl Treber, wife of Rev. Ernest Treber, of Dawn, Ohio. She was a woman of real Christian character, a powerful preacher, and had an influence that was felt wherever she went. May God our Father comfort Brother Treber in his hour of deep sorrow. Death occurred Saturday night, October 25. Funeral Tuesday, October 28.

*** HERALD files. Any one having complete HERALD files of any year or years previous to 1894, bound or unbound, and who wants to present them to The Christian Publishing Association to replace files damaged by the March flood, will do a favor by so informing the Publishing Agent, Mr. Netum Rathbun, at once. We are making every effort to restore the valuable files that were stored in the fireproof vault in the basement of the building.

*** Of late we have devoted not a little space in these columns to THE HERALD OF GOSPEL LIBERTY and *The Christian Observer*, as to which is entitled to the distinction of being the oldest religious newspaper. We have not made this contention simply to contend, or as a matter of pastime, but we have stood for the truth—that the fact in dispute may be fully established and made known to the people. As a matter of history it is important that the truth be known. If you will turn to page three of this issue and read the article entitled, *Let the Observer Be More Accurate*, you will see that the matter is settled, not only in THE HERALD office, but *The Observer* gives up the claim of being "the oldest religious newspaper on this planet," and our exchanges are practically a unit in according the place of honor in the matter of seniority to THE HERALD OF GOSPEL LIBERTY. We are glad to have *The Observer* as our next of age and wish it well.

*** Is the growth and development of your Christian life hindered? Then be assured that there is something in the way, for life, when not hindered, must grow. Read the following and get a hint for your own life. Follow directions and go on growing into the likeness of your Lord and Master. The exchange says: "The editor of the *Pacific Baptist* says that when he lived in western New York State one day an innocent little cat climbed a pole that held the wires that carried the electric power from Niagara to Buffalo and thence to a large portion of that part of the State. Accidentally she touched her tail to one of the wires, short-circuited the current, and for two hours (until her body burned to a crisp and was found by the linemen and taken down) a large part of the electric lights, street cars, and machinery of western New York was stopped. A good lesson for the spiritual life is drawn from the incident: 'For successful Christian living there must be constant contact with the source of power. Like the modern street car, the Christian does not run with a storage battery, but by the trolley system.'"

*** Which is the greater evil among men, a weak intellect, or a weak conscience? In this day of progressive ideas, some seem to think if a man is only educated, that will make up for all other deficiencies. That, however, is a mistake. The education of the heart is the first consideration in life. The education of the intellect comes in as a secondary matter. Important surely, but not of the first importance. It is said there are in this country 1,200 college bred men who are in the slums, prisons, jails, and penitentiaries, and sanitariums—they are down and out through fast living, and that means that they had a conscience too weak to guide wisely their intellects. It is a pitiable sight to see educated men in "the bread line" in the city of New York. An educated man with no will power, no conscience—he is a plight from which angels may well turn away. It is true that the whole man needs to be educated, for if the head and hand be educated while the heart is left to grope its way in the darkness of sin, you need not look for good results, for that kind of education cannot bring them—never has, and never will!

*** We read in our exchanges of a bachelor who recently died in Seattle, leaving a hundred thousand dollars to be used in spreading the doctrines of Swedenborgian doctrines. If he believed the doctrines of Swedenborg, he acted in harmony with his faith. How we need some of our brethren to give while living, or will it, to be given at death, a portion of their earthly store for the spread of the doctrines, not of man, but of Jesus Christ. We need thousands of dollars for this good work. If some one would leave even $5,000 to be used in the printing of books so that they could be sold cheap to the poor and to such as have never learned the value of Christian literature, what a blessing it might prove. Nearly all of our books are printed at such a high price that only book lovers will buy them. We need cheap books along the line of Christian culture that we may awaken an appetite for reading. Our people, the common people, need to become reading people—it is in some important sense the beginning of a progressive Christian life. Who among us would be willing to furnish $500, or $1,000 to be used in publishing Christian literature at a low price that all might have a chance to read. As it is now religious books are high. It is the cheap story books, often full of moral poison, that are sold very low, so low that the poorest may purchase and read them. We need a book fund to furnish good books at a very low price. Can we have it? Is there no way a Christian people can provide cheap and wholesome literature for those not in the habit of buying, or for those who are not able to buy?

THOMAS JEFFERSON'S GREAT MISTAKE

By PRESIDENT W. A. HARPER, Elon College, N. C.

JEFFERSON AIMED AT A NEW TYPE OF EDUCATION

Thomas Jefferson was not only the author of the Declaration of Independence, but the founder of the University of Virginia, and in this latter accomplishment he took an even greater pride than in the former. Jefferson had been educated in France and the free-thought philosophy which then infected French education fastened its tenacles upon his mind. He believed in freedom and realizing that all the institutions of higher learning in his country were controlled by the church, he felt that religious thought could not be free unless religious control were in some way removed from the colleges and universities. He therefore founded the University of Virginia with this distinct aim in view, believing that a new type of Christian man would result in this atmosphere of religious freedom.

AND THE PEOPLE TOOK ON TO IT

Since his day the various States have been establishing their universities, technical schools, normal schools, all based upon the same philosophy and all inspired with the same purpose. The public school system in its primary, secondary, and high school grades is directed to the same end. The people did not object to the expenditure of their money on these enterprises, because they believed in freedom in politics and tolerance in religion, and inherently felt that church and state should be separated. We believe the same, but experience has taught us certain facts in respect to the matter which they did not perceive. For they did not realize that in accepting Jefferson's doctrine they were cutting off the possibility of religious instruction for their children and opening up the way for the sure entrance of instruction inimical to the very existence of the religious life. But they were. The thing was insidiously done, done with the hilarious acclamations of praise of the citizens, who were charmed with that sweet-sounding word, freedom, but it was done, nevertheless.

BUT THEY GOT WHAT THEY HAD NOT PLANNED FOR

President Van Hise, of the University of Wisconsin, says: "Religious instruction in the University of Wisconsin is impossible under the State Constitution." It is presumably so in all the States. Not only do these institutions not offer courses in the Bible, but they even refuse credit for such courses, when taken in Christian colleges, when the graduates of such colleges come to them for graduate study. So that it is not a case of *religious freedom*, but of *freedom from religion*, that we find in our State institutions of higher learning. Do not misunderstand me. I am not saying that all the teachers in such institutions are irreligious. I know many men and women in them who are devout Christians, but some of them are irreligious and, though I regret to say it, not all are able to be freed from the charge of dissoluteness. The State institution, whose cementing bond is patriotism, can make of religion only an incident. In order for spiritual life to ripen in its fulness, the very atmosphere environing the young must be tense with religious sentiment. It is not so much the lack of *religious instruction* in the State institution as the *absence of the religious atmosphere* that unfits it for developing the noblest type of Christian manhood.

JEFFERSON'S EDUCATIONAL AIM IMPOSSIBLE AND INCONSISTENT

The trouble with Jefferson's aim is that it cannot be realized, and as wise a man as he should have known it. He was the advocate of civil liberty, but he gave the man no exercise of the rights of suffrage till he should be twenty-one years of age, and denied to adult individuals coming from foreign lands the rights of citizenship till they had met with the conditions of naturalization. These two provisions of our fundamental law argue, and that, too, rightly, that preparation is necessary for the profitable enjoyment of civil liberty. Jefferson knew the folly of granting the suffrage to boys and immature young men and to adults reared in an atmosphere not conducive to training for free suffrage, and if he did not know, the supreme folly of negro suffrage has since taught us the lesson. Seeing with such unerring accuracy the unconditional necessity for a long apprenticeship before the privileges of civil freedom could be profitably invested in men, how could Jefferson with such blindness confer the privileges of religious freedom on persons immature and untrained for it? The inconsistency is inexplicable and the consequences of it alarming in extent and in spiritual poverty.

ITS CONSEQUENCES DEPLORABLE

In the public schools of many States, for example, the Bible cannot be read nor prayer offered. In many others it can be read, but no explanation offered or prayer made. But there is no law against teaching things inimical to the Bible, and teachers have been frequently known to go out of their way to criticise the Bible and the church, nor have the Christian people any redress against this paralyzing condition. In seeking for a false liberty in religion, we have given up what religious instruction we had in our public schools. That is serious enough, but that is not the worst of it. We have not only given up our right to have our children instructed religiously, but we have acquired the chance of having them instructed irreligiously. It is true that the home and Sunday-school and other church auxiliaries can counteract the irreligious tendency in our public schools, but does it and ought it to have it to do? And how are we to correct it in the institutions of higher learning, with the home influence removed? When we pay our money for education, haven't we the right to say what kind of education it shall be? But we have forfeited that right, if we wish religious instruction, because the courts have frequently held that the Bible is a sectarian book and its teachings are sectarian and therefore cannot be given in the public school system, whether of the secondary or of the higher order. And yet we repeat, there is no court that has yet forbidden any teacher in these schools to find flaws in the Bible. We have sold our religious birthright for a mess of liberty-seasoned pottage.

BLIND LEADERS OF THE BLIND

The National Educational Association gives large space in its annual programs to problems of school and college administration, to technical education, to vocational training, to the futility of classical education, to the study of child nature, to the problems of adolescence, but is silent in respect to the need of religious instruction. This association is our highest educational body. It is representative of the educational thought of the day. And in that thought there is no space for the consideration of religious instruction. Not only do we not have this instruction, but we do not even realize that we need it. Truly do the educational leaders of our day need to see a great light and they can find it in the simple language of Holy Writ in many places, but nowhere more plainly stated than in Proverbs 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it." And we all need to realize that "whatsoever a man soweth, that shall he also reap."

FRANK ACKNOWLEDGMENT OF INCAPACITY

But the States have not only established their public schools and rounded out the educational system with their institutions of higher learning and their technical and normal schools, they have gone further and introduced an economic reason for patronizing these institutions by granting free tuition to all who will fulfil certain trivial conditions. This is a frank acknowledgment of their inability to secure patronage in open competition and so they take the money out of your pocket and mine to pay it. And many are decoyed by this practice into sending their children, who would much prefer the spiritual environment of the church college. A little investigation, however, will show that, even with free tuition, education in them will cost more than in the church college, where the life is simple and the demand for extras reduced to a vanishing point. And further the State frequently discriminates against graduates of church institutions in favor of the graduates of its own schools in the matter of certification of teachers—another frank admission of their inability to secure patronage under normal conditions of open, free, fair competition.

BEHOLD A NEW EDUCATIONAL POWER—CARNEGIE'S MONEY!

But this is not all. For recently there has appeared on the educational horizon a spectacle not before seen in the world's history—the spectacle of a man immensely rich buying the church colleges and universities away from their allegiance to the bodies creating and so far supporting them,

through offers of retiring allowances for their decrepid teachers and other good and valuable considerations. And last year thirty-three colleges and five universities were false to the pledges given in their foundation in order to dwell in the tents of the wicked, and I use this word wicked advisedly, because an ancient commandment, if I mistake not, enjoins upon honorable people not to steal. One of the most disreputable things that has happened recently in the educational world was the attempt of this same man to wrest from the Methodist Church the control of the Medical Department of Vanderbilt University by the offer of a large sum of money made through steel, and the bishops of that Church in a published statement with due severity properly characterized him as "an agnostic steel monger," making an "impudent proposal," which is "not so much a donation as an attempt to denature the institution."

HIGHER EDUCATION IMPOSSIBLE WITHOUT BIAS FOR OR AGAINST THE CHURCH

But to return to our original statement, that Mr. Jefferson's aim of education for the young with religious freedom is impossible of realization, we have to remark first that it is impossible to teach literature, science, philosophy, history, social science, pedagogy, psychology, ethics, and kindred branches, all of which find liberal space in the curricula of both State and church colleges, without taking position for or against the Christian religion.

In the Christian college it is *always for* the Christian religion. In the State college and in the so-called free colleges it is *sometimes for* the Christian religion. Last year Columbia University, one of your free colleges, out of a graduating class of more than 500, had only one professing Christian. Elon, in twenty-four years, has graduated but one who was not a member of some evangelical church. It is evident, then, that we are not talking theory when we say that these branches of learning are so interwoven with Christian thought and life that there is absolutely no escape from making them tell tremendously in favor of the Church or with equal power against it. It is, therefore, a matter of religion or irreligion, of religious or irreligious instruction, in our institutions of higher learning. It cannot be non-religion, because there is no midway ground. Did not the Master Himself say: "He who is not for me is against me?" It is simply a question of which kind of instruction Christian parents desire for their children, and Mr. Jefferson's dream, based on the infidel philosophy of France in his college days, cannot make it otherwise in its consequences—consequences freighted with life or death to the soul.

BECAUSE RELIGION TOUCHES LIFE AT EVERY POINT

One other fatal error of the Jeffersonian educational aim is embodied in its conception of religion as a separate department of life. But religion is no such thing. It is not a matter to be put on or off at will, but a spirit that enters into every department of life and is an ever-present force or it is nothing. It cannot be left at home when you go off to college and taken up when you return home. It is an abiding presence, giving its color to every act and thought of life, and nothing else can take its place without direful consequences to the spiritual man. The human heart demands religion all the time and must have it, or the life will not be full-orbed. Nor can the religious life be well-rounded unless the atmosphere of its daily duties is tense with spiritual power. It will not do to lug religion in from the outside, thus making it a secondary rather than a primary matter, but this is the best that can be done for it in the State school. If the State cannot provide this essential ingredient of life through its educational institutions, and experience has shown that it does not and the courts declare that it cannot, would it not be economy for these citizens of the State to see to it that the State hand over the business of education to the church schools which can and do supply that spiritual culture so needful for the proper ripening and fruiting of the life in Christian character?

SHALL WE FOLLOW THIS FALSE EDUCATIONAL AIM?

We of the South have followed Mr. Jefferson a long way in politics and in education. We must not let our veneration for him as a great political prophet blind our estimate of his failure as a religious leader. We do not impugn to him improper motives. His aim was high and his purpose holy, but it simply could not be realized, and I have an idea that were Jefferson living today he would be pleading for the Bible in the public schools, in the secondary grades, and for religious instruction, not sectarian, in the State institutions of higher learning, in both of which he believed, but which experience has taught us cannot be realized and the courts have shown to be inconsistent with the genius of our government. You call this religious toleration gone to seed, and I agree with you. I go further and declare it a false toleration, the consequences of which Mr. Jefferson either did not or could not foresee. But we see them and it is entirely within our power to escape them, if we will.

EDUCATION MUST BE CHRISTIAN OR UNCHRISTIAN—IT CANNOT BE NON-CHRISTIAN

Enough has been said to make the issue plain. Our education is to be Christian or un-Christian! It cannot be non-Christian. I cannot believe the State school will ever go out of the business of education. I am sure the church school is here to stay. My appeal is therefore to the Christian parents to weigh this matter well. They can give their children either a Christian or an un-Christian education. It is with them to say which it shall be. By the grace of God many who go to the State institutions come away Christian men and women, in spite of the lack of, and not because of the presence of positive Christian example and teaching—but what of those who do not so come away? The element of risk, irreparable risk, is inherent in each case. You may be satisfied in your own mind that you can take it in the case of your children. I have no more to say. It is your matter. But remember that a remedy that kills more than it cures is a poor one and further remember that the chances are always with the majority. Therefore, as for me and my house, like Joshua of old, we will serve the Lord in education as in missions and as in all the other relations of this life to His kingdom.

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THE MOST POPULAR BOOK

The demand for Bibles is phenomenally great this year, and, coming not only from every part of the United States, but as well, from all other parts of the world, make plain that it is the most popular book in circulation.

The most surprising feature is the demand from China, which has been large for several months, but which will be far more so this year. Some idea of its volume may be had by the statement that it will require $100,000 to meet it, and the amount spent in the United States annually for the same purpose is $200,000. In other words, for every two dollars spent for Bibles in this country, China spends a dollar. A year ago this would have been unbelievable and unthought-of.

This exceptional opportunity in the flowery republic is due to the political changes in that country, but, incidental thereto is a reason which must not be lost sight of. Credit belongs to the Chinese Christians returning from the United States. These, possessed with zeal, are invariably interested in taking the gospel home with them. This has obtained for years past, but it was not until the establishment of the republic that conditions were ripe for the circulation of the Book. One of the first notable incidents of the establishment was the increase in the demand.

It is freely predicted that Italy will present a parallel before long. The Italian Protestants are like the Chinese Christians in religious zeal upon their return to their native country, and nothing pleases them more than to be equipped as colporteurs. On reaching Italy, and telling eagerly to eager listeners of their new home, they tell, as well, of their new hope, and both they and their auditors make ready connection between "the land of the free" and the Bible as one of its characteristics—much the same as is the case in China.

Conditions are not accommodating, however, for the Latin Church, which has imposed on Italy a famine of the printed Word, is provoked at the colportage; but as the Chinese emigrants have created the Chinese demand, the Italian emigrants will do the same in Italy.

W. H. MORSE, M. D.

Hartford, Conn.

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KEEP THE BOOK NEAR

It is said that Alexander the Conqueror was a great lover of Homer and was in the habit of placing a copy of the Iliad under his pillow while he slept.

The Christian has an inspired Book, the gift of a Friend absent for a season. The Book tells of His plan and purpose for each human life here and life hereafter. In the waking hours, at least, let the believer keep the Book near at hand. He has the promise of the presence of the Holy Spirit to aid in the understanding of the Word. The believer is thus divinely guided into all truth.

R. H. WASHBURNE, D. D.

Under Southern Balmy Skies

By REV. ORMAN T. HEADLEY, Fall River, Mass.

After many months of absence, 'tis enjoyable to find oneself a sojourner back in the beautiful Southland. One is reminded, especially during this pleasantly pathetic season of the year, that a few more seasons shall roll around, a few more journeys done, and tasks completed, and then we'll go on that long journey from which no traveler e'er returns. Happy be he who can lie down after that journey's done, bearing no vain regrets of opportunities unusued, and fold his hands in peace. But these musings were no part of our thought at this time.

'Tis a fact, that a person thrives best, all things considered, in the land that gave him nurture, and whatever may be his fortunes otherwheres, he can always turn to the land of his boyhood and receive a welcome that can be found nowhere else under the sun. Ralph Waldo Emerson would, I doubt not, have failed in his work had he attempted it outside of New England, for in this broad, universal man there was something intensely local, even in him. He loved New England's institutions, and for him there was none to be found like them anywhere. It was among them that his genius fed, and the muses never failed him there. His being so intensely local made him all the more broadly universal. So with all genius.

But in this day with the typical native, educated New Englander, there is a localism that borders on the mischievous. For it must be said that the glory that was once New England's is no longer so, and she is now content to rest on the "has-bens." This applies only to the high-brows in New England. The average middle class is healthy, and is on a good par with the middle class in other sections of our country. They are, as everywhere, the salt of the whole earth.

The president of The American Unitarian Convention, a native New Englander, and son of Dr. Charles W. Eliot, president emeritus of Harvard, cannot make a speech, they tell us, without remarking that his forefathers came over in the Mayflower, and remarking concerning his noble ancestry. One cannot but exclaim on hearing it, "How the mighty are fallen, and what bad day has fallen upon us in these later times!" God made just millions of plain, common folks because He loved them, but He made only a few of the other kind because doubtless, He couldn't stand them. Our typical high-brow New Englander can see no good in any section but his own. He goes to no trouble to learn about other sections, and even blames the said other section for his sublime ignorance of them. He considers there is no institution for higher learning except in New England, and mostly outside is heathendom. He will not believe you if you tell him there are more Ohio boys in college than in all New England. He is so busy being a "has-beener" that it's worse than foolishness to attempt trying to be an "is-was-ser." I admire New England institutions, love her poets and philosophers of the last century, believe there has been none like them in America, but all American civilization is not confined within New England's limits. The West has had her novelists, and the South has had her sweet singers. All sections now are building colleges and crowding their walls. But the reader must not apply what has been said here to New England's common people and citizenship.

In the South we have our civilization, different in kind, to be sure, but no less advantageous, and if outside sections cannot appreciate us for what we are, so much the worse for them. We ask only to be allowed to cherish our own peculiar institutions, as other sections do theirs. Each for each, and his own kind that pleases him most.

Some people need to learn that because a thing is different it need not of necessity be the worse for being merely different. A New England editor recently took up his pen and expounded at length on the backwoods of Missouri, only to receive in return an editorial from a daily in that "you'll-have-to-tell-me" State that there were no backwoods in Missouri—that it was all prairie land and that it was now cleared up, and the finest corn in America grew there, while the corn-raiser was riding in his auto, reading his book, and building all over the State the finest homes in America. But many, like this New England editor, are famed for their most sublime ignorance of other sections.

Coming south via Washington, D. C., it was readily to be seen this latter city is awake to the importance of improving in every artistic way the seat of the "greatest government the world ever saw." The new magnificent depot has been completed at a cost of many millions, and new streets, sidewalks, splendid arc lights, and general improvements are to be noted in every direction. It even now compares favorably with European capitals of centuries standing, and the end is not yet. During the last four years, since a former visit, one may note many and important changes.

It was said Jefferson rode up to the capitol from Albemarle County, in Virginia, hitched his horse to a tree in the woods near the capitol, and walked up to the capitol where he was inaugurated "President of these United States of America," and that just a bit more than a century ago.

There is an aged employee in Washington who celebrates this year his half-century of service in one of the departments at the national capital. When he came, in 1863, he found mudholes in the streets of Washington, and the people went in carriages those days mostly of necessity. A ruggid city, to be sure, but one wonders if greater statesmen did not go to Washington those days than are found there now.

One would even tolerate muddy streets and woods near the national capital if he could go there and look upon such ones as Jefferson and Lincoln, as this employee could have done in 1863. Our civilization is becoming more refined, we are more artistic, and wallow in luxury, but our great ones seem to have perished from the earth. Nature seems to say, "If you persist in enjoying these things of lower worth, I will withhold those things of greater worth," so now great spirits come few and far between.

One is interested to visit the old university town of Charlottsville, Va. 'Tis a quaint old Southern city, where nobody seems to be in a hurry. In passing through the town, the only person who seemed to be in any hurry at all was a belated University student, who seemed to think he might merit some marks of demerit because of late arrival at the classes. Also one wonders what Thomas Jefferson would say did he return and find the Episcopalians so much in sway at the university he founded. Jefferson fought twenty-five years to separate the State from the Episcopalian Church, in Virginia, and now they have moved into his university (that he founded) and possess the little chapel in which the university people worship. Episcopalian paraphernalia in the most beautiful little chapel plainly shows this. One might heartily wish this was different, but many churches have little modesty, and don't take a hint. Also, one wishes the present citizenship might do more to beautify the city of Thomas Jefferson. There seems to exist there little public spirit.

Presently, it is a privilege to enjoy Blue Ridge Mountain hospitality in the bounds of the Virginia Valley Central Conference. The northern Congregationalists, Episcopalians, and Presbyterians say the people in this section are benighted heathens. If so, give us some more heathendom. I'd like to take a momento of it back with me. The fact is, I'd like to be afflicted with a bit of it.

I have before me, as I write, the picture of Rev. J. W. Dofflemyer, who preached for this people thirty years. He is a saintly-looking person, and it is a defamation and libel to say these people to whom he has preached thirty years are heathens (I wish his cut might here be presented, so readers may see his saintly, fatherly-looking face.) He labored well and faithfully, and has gone to his happy and well-deserved reward.

The Episcopalians have established a school in Dyke, Virginia, and would have been doing good work in the industrial department had not the founders written scurrilous and libelous pamphlets to the North in appeals for money. Some of them got out here and the leaders were nearly driven out. Perhaps they should have been so. According to Episcopalianism, Christian civilization consists of a multi-colored robe and a prayer-book. These honest, hospitable people have been taught by their leaders that "the letter killeth, the Spirit giveth life," and that religion is not a parade, a show, or a form, but a life to live, and so take neither to the robe nor the prayer-book, but strive to live the life. For this they are called benighted heathens by the Episcopalians. In my candid judgment the intelligent North has heard enough of this slanderous lying on the southern mountaineer. They have a civilization all to themselves, and on many lines it is more elevated than, and superior to, modern city civilization. Their moral code and standard is higher. That they live simply is not to their discredit. Neither is the fact that they put the ban on parade, show, starch, and much vaunting. No paupers, no mendicants among them, and their young men have not been defiled. They are beginning to read, to

study, to encourage school and college attendance, and I'll take their chances for heaven in preference to their lying and treacherous slanderers, who want to hitch upon them their creedal puff and the foibles and fribbles of much that is in modern city civilization.

We held a meeting at Mt. Olivet Christian church, where the sainted Brother Doffiemyer preached for so many years, and will go back spiritually and physically strengthened by associations in this pure air and pleasant climate.

Letter from Edinburgh, Scotland

DEAR DR. BARRETT:—In response to your request, I now submit for THE HERALD readers a brief outline of my journey, experiences, and of my first impressions of Edinburgh.

Mrs. Helfenstein and I sailed from New York, Saturday, September 27, on the steamship *California*, and arrived in Glasgow Monday morning in time to take the eleven o'clock train to Edinburgh. The ocean voyage was most delightful, but for a couple of hours' affliction with the "ocean malady." We were accompanied by Mrs. Helfenstein's aunt, Mrs. Bass, and Mrs. Young, a friend. All stood the trip remarkably well. We were the only American-born passengers on board the ship. Scotch and Irish were in the majority and a more congenial company of travelers I never met. There were three ministers—an Irish Methodist, educated in the States and now naturalized; a Scotch United Free Church minister, educated in Edinburgh, and myself. My name happening to be that of the second minister in the list of passengers, the purser asked me to conduct the divine services the second Sunday on board, the Methodist minister having done so the first Sunday. At this service, held in the first-cabin parlors, the passengers of second and third class are privileged to attend. It is the one time when all the passengers on board the vessel are placed upon a common level, as God intended men should always be. It was indeed a privilege for me to speak to this cosmopolitan congregation on the theme, "Man's Search After God."

A Catholic service was held at the same hour in the second-cabin parlor by an Irish priest, but there were only a few Catholics on board.

I am afraid that both Catholics and Protestants were more mindful of their religious obligations during the journey than when on land, because of the sense of fear while upon the "high sea," and their feeling of dependence upon God for protection. I am sure it made me more conscious of my dependence upon God.

For two days and nights the sea was very heavy—the ship rocked frightfully. At meal time the dishes would even slide off the table in spite of the side-boards placed to keep them on, and at night a person could hardly sleep in the worst of the storm, especially while crossing what is known as "the Devil's Hole." The sensation that comes over a person when wakened at midnight by a sudden lunging of the boat makes him call upon his Maker for protection. The old song, "Rocked in the Cradle of the Deep," has an entirely new meaning to me now.

Though we all enjoyed the voyage immensely and enjoyed the ocean air, the water scenery, the sunsets on the ocean, the dolphins, and sea-gulls in their play, and the excellent service and accommodations on the ship, still we were all delighted to place our feet once more on good old *terra firma*.

It was a new experience for me to have to claim all our baggage when arriving at Glasgow depot, secure the services of four or five sets of porters to transfer from one depot to another, and to meet with all the numerous inconveniences in European travel. There is no system here as in America. But as I had been forewarned regarding the conditions, I was prepared to meet them.

In America we sometimes complain of high prices for commodities and service, but I for one would rather pay and be done with it than to have to "tip or be given the slip." The tipping custom among the British people is a perfect nuisance. In America a person tips because of special service rendered, but here one has to tip for every kind of service, good, bad, or indifferent.

Americans are censured for their commercial spirit and rightly so, but they are not so greedy as the Europeans. But I doubt if the American public servants are as honest as the Scotch.

It seemed strange to me when I entered a deposit at the bank the second day in Edinburgh to be charged a shilling, twenty-four cents in American money, for a check-book, when at home they are given away.

The business life of Scotland, as compared to that of the United States, is as country store to a city department store. Banks are as play banks compared with our banks. The first-class post-offices here are inferior to our second-class post-offices.

But when it comes to a question of beauty, the scenery of Scotland far surpasses anything I ever saw in America. The hills and rocks are certainly picturesque. The farms and farm buildings are kept so neatly.

And Edinburgh—it is simply magnificent as a city—the most beautiful city I ever saw. Princess Street is a veritable path of Eden. The buildings in the business district and in the resident section are all stone and beautifully constructed. Sanitation seems to be the religion of "the better Scotch." The streets are kept so much cleaner than the streets in American cities.

The educational atmosphere of Edinburgh seems exceedingly stimulating. I am very favorably impressed with the university and the new college. I shall take work in both schools.

I anticipate a profitable year of study. It is quite likely I will go to Glasgow University for the second session, in order to get work under Dr. Orr and Dr. Denny.

It is an educational contribution for a person simply to live amidst the traditional life of Edinburgh for a few months. Every street and every rock is rich with traditions. I certainly thank our good God for the privilege afforded me of studying in this old, historic spot, and it is my purpose to show Him my appreciation of His kindness by making the most of my opportunities, so as to be able to render a larger service in "His workshop"—the world, in whatever little corner He chooses to call me.

Sincerely yours,

ROY C. HELFENSTEIN.

October 7, 1913

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WHY I AM GOING

No doubt some of THE HERALD family wonder why I am leaving Greenville so soon. I have been here but fourteen months. Now I resign and go to the Six Mile church, near Bluffton, Indiana, a rural church. Now, the reason I go is on account of my health. I found the work here very pleasant and agreeable, both to pastor and people. The church was very anxious that I remain. They offered every inducement, even to relieving me of very much of the pastoral work. But I saw so much that a pastor should do to make the work a success that I felt it was wrong to remain and leave that work undone. There is more for an honest pastor to do than merely draw his salary. No city church can succeed without a certain amount of pastoral work. The amount this church needed was more than I could do, hence as an honest man I must give way to some man who is able.

A live man here will have a great opportunity. A drone, in the pulpit or out of it, is not the man. I have never been pastor of a church with a greater opportunity. We have the largest Sunday-school in the city and the best superintendent, Mr. J. A. Cottrell. The Sunday-school is a front-liner, well organized in every particular. The congregation is responsive to the preaching of the gospel, but they want it without any frills on. I pray God to send them a good, pure pastor, a consecrated man, one who knows God and His Son, Jesus, our Savior.

The church to which I go is a lighter work. A beautiful place two and one-half miles from the county seat, Bluffton, Indiana. There is an interurban line just back of the parsonage. The parsonage consists of eight rooms, made of cement blocks, and stands about one square from the church. The church building is up-to-date, equipped for Sunday-school and other church work. It has been built about ten years. This fall it has been greatly beautified by refrescoing and varnishing, etc. The parsonage, too, has been repapered, revarnished, and painted.

There is about one acre of nice grove between the house and church, besides about two acres of pasture, thus enabling the pastor to keep a cow and chickens. In fact, it is ideal. If any of you doubt it, come over and see. I feel that the outdoor life I will get out there watching my wife milk and feed the chickens, will greatly benefit me. This is not a new place to me. I was their pastor six years in my early ministry. The first church I ever lived with. I left there twenty-eight years ago. I congratulate myself on being called back. Possibly it was my wife they wanted and had to take me to get her. Let that be as it may, we are going over there to do good and be happy.

We are not strangers to them, nor they to us. They are large-hearted people and know how to make a pastor feel that he is appreciated. In twenty-five or thirty years from now I may have recuperated enough to take some city church and do it justice. Don't think I am going out of the world because I am going out in the country. No! I as just going into the world. If any of my friends in town get hungry and tired eating second-hand vegetables, come and see us and we will feed you on good Jersey cream and vegetables first hand. My wife is a fine cook and I can raise the stuff.

Your brother,

W. D. SAMUEL.

CHRIST AND OUR DARKNESS*

By REV. P. S. SAILER, Lynn, Mass.

Jesus is quoted as saying on more than one occasion, "I am the light of the world." In John 8:12 he adds: "He that followeth me shall not walk in darkness, but shall have the light of life."

In the opening sentences of his gospel John expresses the same thought. "In him was life, and the life was the light of men." It is worthy of our notice that but one of the four gospel writers has been sufficiently impressed with this thought to refer to it after this manner. It will likewise be profitable for us to notice that *this* particular evangelist is permitted to occupy a place of peculiar affection with the great Master. Nor should we ignore the importance of his Patmos experience in which he is given such a marvelous vision of the conquering power of that "light which lighteth every man that cometh into the world." It reveals to him a new world program. John is without doubt correct when he declares the "life" to be "the light of men." It is because we are wont to attach so little importance to the illuminating power of such a life, that we are led to depend so much on other sources of light.

We walk in darkness only in proportion as we fail to allow Christ the privilege of living His life in us. Yesterday's life lacks the living principle, and is life only because of its connection with the life of to-day. Familiarity with the record of Jesus' life in the first century *is of value to us on this* 30th day of September, 1913, largely because of its cumulative power in the lives of men from that time to this moment. To know of the things which Jesus did in the first century, only to live in such Stygian gloom *now*, as to deny His presence and power as greater than *then*, is not to know Christ. It is the living Christ of to-day whose acquaintance must be cultivated. The smoke of battle from the centuries of the past has bedimmed somewhat the picture of the Christ that *was*. We must know the Christ who *is*, if we are to enjoy the freedom with which His truth sets free.

Searching the family record, I find my oldest brother was born April 5, 1861. My mother has told me of what a strong, healthy child he was. She has also told me of some of the childish traits of character which every fond mother must recall with special vividness in the life of her first-born. These data of my brother's childhood up to his ninth or tenth year, while of interest because he is my brother, are almost to me as though they were not; for I have no personal, intimate knowledge of them as I have of some events in his subsequent life. These first things may all be true—aye, are true—but they are not the things which make his relationship to me as brother seem real. The years in which we were intimately and affectionately associated together are the years to which I turn instinctively for assurance of his regard, and evidence of the bond of blood.

A friend of mine not long ago spoke to me of an older brother who had left home before he—my friend—was born. He said: "He never seemed like a brother to me." Now there was no doubt in my friend's mind as to the genuineness of the relationship, but it *seemed* unreal to him. He doubtless would not feel the same degree of assurance to confide in this brother, that he would in the one with whom he had been intimately associated in boyhood.

We excuse ourselves for our failure to clearly appreciate the presence of Christ to-day on the ground of His failure to appear in human form as He did in the first century. This is a grave mistake.

Hear John again: "Every spirit that confesseth that Jesus Christ *is* come in the flesh is of God." How beautifully this harmonizes with the Master's own teaching! You will recall His reference to the spirit of truth as recorded in John 14:17, "He dwelleth with you, and shall be in you." Again, in John 16:7, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." All of which goes to emphasize the fact of His very real presence in humanity as long as humanity remains. We are all agreed that association is a mighty force to be reckoned with in the formation of character. Apart from the mysteries—so-called—of the unseen world, there are powers at work in our lives whose operations we may trace so definitely and positively, that the Christ is *seen* to be the source whence they flow.

From the time of His Galilean ministry until now He has been influencing men. The combined *power* of these influencings covering so many centuries should be available to men of this generation as it is not. In other words we have failed as children of light to conserve the energies thus generated because we have preferred to live in the darkness of superstition rather than out in the white light of life. Example is much more powerful than exegesis. Students for the ministry are usually ambitious to become exegetes, but too few are particularly anxious to live a life conformed to that of Christ, so that they may become safe examplars.

It may not have been in the mind of the committee who assigned this subject, but it occurs to me that the subject very legitimately suggests the thought that our darkness is due to disproportionate teaching and living. That this lack of symmetry *produces* darkness, as well as fails to shed the needed light to *dispel* the darkness.

There are too many skeptics to-day parading as believers. There is too much crying "Come into the light" when the light into which one is invited to come is but gross darkness. "If the light that is in you be darkness, how great is that darkness."

Who here, to-day, believes John 14:12? Who believes James 5:14, 15? Who believes Luke 16:17, 18? Who believes Matthew 6:33? Who believes John 20:21, or 20:23? I might go on multiplying instances of repudiated texts from the New Testament, and yet if I were to ask you how many of you accept the teaching of the book, doubtless every hand would go up. I am not bidden to say *smooth* things, but I *am* going to tell you that you and I are not honest. We *claim* to believe that which we do *not* believe.

James says, "Show me thy faith without thy works, and I will shew thee my faith by my works." Our times are too artificial. We are caught in the maelstrom of commercialism which is so rampant on every hand.

Not long ago Henry Siegel's store in New York advertised "$90 to $100 fur coats—arctic seals—your choice $47.50." An agent of the Advertising Men's League bought one, and proved in court that it was French coney—rabbit skin, sheared and dyed. The same kind of coat would be sold regularly for about $45. That was the work of a great retail establishment. But that is not all of the story. Listen! Not a single New York newspaper mentioned the case at all. Why? Business. They must have advertisers. The public? The public doesn't count. "Business is business." But this case—the advertising end of it I mean—is but typical. Walk the streets of your city and you will find the "Henry Siegel" kind are plentiful. Marking up to be marked down is become so common that few merchants question its legitimacy. Is it to be wondered at that this kind of ethical standards is so generally accepted in the commercial world? Our courts foster just this kind. The Henry Siegel Co. was fined the enormous sum of ten dollars for swindling the public. A few years ago when a railroad man in a petulant mood had been reminded that the public had rights which should be considered, said: "The public be ——." When this fervent expression of good-will was published, we were all seized with a becoming fit of horror. But we have become so accustomed now to the operations of commercial concerns that we pass them by as a joke. We are most of us blind to the fact that we are all gradually being driven away from the sunlight into the dark caves of commercial greed. But we shall not continue to be thus driven. The difficulties which have been multiplying so rapidly in recent years, clogging the feet of the children of light, are being recognized to-day by many *as* difficulties, only for the reason that they are partially obscured by the shadows. Once we emerge into the light of life again, the stones of stumbling will be identified, and recognized as building material out of which to rear magnificent structures of Christian character. The self-interest which is an essential part of our nature, will be given its true place in our character building. The great, all-absorbing interest of the masses to-day is, how to make a living. When seen in the light of life—the larger life, where only we may find true self-expression—our great interest will be discovered to us as that of making a life. In our sacerdotalism of the past, we have dreaded to think of the real issues of life. The priestly office was so sacred, that the garments of the priest were in danger of defilement if he so much as dared to touch the world of secular affairs. The Quakers became ecclesiastical outcasts because they had the hardihood to counsel one another in the matter of dress. The church at large had far rather have the unclean of the city of Paris give directions as to how her members should dress than seek to tem-

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per the Quaker's austere raiment by prayerfully reasoning the thing out. Paris is consequently in the saddle as commander. She directs, and the members of the church respond. Think, for a moment! Suppose the Southern Confederacy had issued orders from Richmond in the early sixties that the soldiers of the Union Army should array themselves in the latest patterns which the "Secessionists" of Richmond had devised! Would it have been possible to preserve any semblance of discipline in the Union Army had the members of that army obeyed the orders of the South? A few months ago I invited a neighbor to attend meetings of our Men's League, which were to be addressed by representatives from each of five political parties. The man seemed horrified. "What, attend a political meeting in a church? Well, I guess not." He said he thought politics should be kept out of churches. But why did he think so? Because our political parties are chiefly under the control of the powers of darkness. But that is not the worst of it—people of this man's type are perfectly willing to have them remain so. The church must keep her sacerdotal robes from contact with that which is so foul. Speak to the church of the drink evil, of how hundreds of thousands of broken-hearted mothers go about the streets mourning for their blighted offspring, and what does the church say in substance? Just what that railroad man said that I quoted a few mintues ago, only with this difference, that instead of the public, it is "the mothers and their boys." And they are being cursed. But the church must not defile her robes. Jesus comes to earth clad in heavenly vestments of a spotless character. Men come to Him in distress on the Holy Sabbath. He relieves their distress. What do the sacerdotalists to Him? Down Him. Those whose hearts burned with such fierce fires of vengeance were apparently more anxious to down the Prince of Life than they were the vilest criminal. In the very beginning of His ministry they had evidently accused Him of a desire to destroy the Scriptures.

To these smug religionists who were held together by the strong cords of a mutual admiration society, Jesus taught things which were not written. To the thinkers of his time, he spake as one having authority,—the authority of a seer rather than the reader of a book. But to these men who cared less for a fellow man than for a sheep, if the sheep happened to be their own property, Jesus was a heretic. Matthew quotes the Master Himself as saying, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

This from the Teacher, in whom we profess to believe, not only as an *inspired teacher*, but as the *only* one through whom we may find access to the Father. But our faith in Him, I fear, is much like that of the scribes and Pharisees in the ancient prophets. It lacks strength in the spinal column. The aforesaid scribes and Pharisees had a convenient way of veiling in mystery the plain lessons which inspired prophets would teach. The same causes were operative with them as with us to shut out the light of truth. These causes when traced to their final source were found in misdirected self-interest.

Whatever fostered self-interest of this kind was denounced by both the prophets of ancient Israel and Jesus. To tithe mint, anise, and cummin, bits of garden truck was easy. To tithe even more important sources of revenue was not hard—when the toil of others produced the revenue. But to treat a man who, their book said, was created in the image of God, as well as a sheep, they dared not. The book did not say in so many words that a man was better than a sheep. It remained for Jesus to say that, and when He did, they cursed Him. As a matter of fact, however, their book was full of the doctrine of man's superiority, and the superiority of their fellow man's claims upon their best thought and affection. Were they unfamiliar with the eighth Psalm? "What is man that thou art mindful of him?" Of such importance is he that the divine mind is full of him. All other thoughts are but tributary. The seer-singer even specifies sheep as under man. But to these superior folk this was probably only poetic license on the part of the inspired writer. What matter if Moses from whose writings they so delighted to quote *had* declared the same thing in the very first chapter of Genesis?—that was one of the mysteries they could not understand. So it became easy for them to shift from one position to another, always assuming that forms and ceremonies were of paramount importance, for by these they could deceive many into believing they were righteous. The light of divine life, however, shining forth from a heart touched with a keen sense of the world's miseries pierced this mock righteousness, declaring, as we have seen that it was unworthy of imitation. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Let me quote again from John 14:17: "He dwelleth with you, and shall be in you." That promise was fulfilled. He came and dwelt in his disciples, and *his presence* was a very vital force in their lives. Before the crucifixion He could deliver but one message at the time. There was but one set of vocal organs at His command. He had imposed certain limitations upon the exercise of his own powers. His was in a peculiar and yet very real sense a *model* life. He was here to reveal human possibilities when divine power became harnessed to the human machine by the machine's consent. The nature of the power is such that it can only be used to *best* advantage when numerous machines consent to be drawn into a cooperative force by it. How else can you and I escape from our skepticism regarding John 14:12? "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father." It is the cumulative power of the life of Christ communicating itself in the upper room from one disciple—pupil—to another among one hundred twenty. They are there as pupils to be taught of Him whom their eyes can no longer behold. They have withdrawn themselves from the market place. In them the spirit of the commercial world is dying. They are coming to a new birth. As Mr. Moody said when about to pass over the river which we call death, "Earth recedes, heaven opens before me," so these gathered in the upper room witness earth's recessional. A new earth was opening to their vision. That upper room experience served as a wonderful preparation for John who was to have it repeated more vividly later on. New values are being revealed in the whiter light of a larger and sweeter life. From that room they come forth to touch elbows with the people who have not shared their fresh access of power; with people whose vision has not been quickened as has theirs; with people for whom no change has taken place in the earth. To the people with whom they touch elbows, and to whom they are now called to minister, the disciples are but so many Bachanalian revellers; there are no new relationships to be entered into which may have the effect of transforming the thorn infested briar patches into groves of fir and myrtle trees; "bitter antagonisms always have marked the steps by which men have risen in the world, and they always will; you can't change it; it is human nature." But the poor misguided creatures know not what they are saying. They are only parroting what thousands of others had been saying before them. They had never taken the trouble to think it out. But listen! One of the *revellers* is speaking. It is Peter. What magnetic force is this with which this ignorant fisherman draws the multitude to him? It is the light of life beaming from his eye; it is the voice of life—divine life—issuing through his lips; it is the gesture whose swing of authority is the result of the life of the Son of God surging through every fibre of Peter's being. Yes, it is all of these, but more. It is the lips of the Son of God in one hundred and twenty beings all converging to the one point for expression. Peter's sermon that day had the power of one hundred and twenty sermons. As he preached, one hundred and twenty pairs of eyes were looking into the souls of the multitude with the very soul of Jesus back of each pair; one hundred and twenty hearts were vibrant with the tender compassion of the Christ for shepherdless sheep. What wonder the multitude hears with eagerness; that its stubbornness melts away. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because—for the reason—that I go to the Father." That is the secret of power. Having been released from His work in mere object lesson teaching, he is now free to operate through more than one body. The number of bodies through which the Christ spirit may be expressed being conditioned on the number of persons who will yield up their bodies to such a purpose.

Shall we so yield ours?

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"It is a beautiful necessity of our nature to love something, as some one has said, but the real necessity of every nature is love to Christ."

The Children *and* the Kingdom or, An Evangelism for the Children

By REV. ROY C. HELFENSTEIN, Edinburgh, Scotland

(Article Number Three)

The Protestant churches have been guilty, to a large extent of neglecting the child's religious interests. We have failed to realize that he occupies the largest place—the kingdom. Why? Because his mind and heart are tender, susceptible to every impression of righteousness. He has the open mind which is absolutely essential for religious growth. Many of the adults are so steeped with the religious prejudices of their ancestors that their minds are closed to all new truths. The old-time religion is good enough for them, but the old-time homes, the old-time implements of agriculture, the old-time education, the old-time customs of living are not good enough. They believe in progress in everything but religion. The old-time need of religion is the same in every age, but the manner of expression ought not be the same.

The reason of the great need of evangelism to-day, due to the depletion of the Christian ranks is that the churches have been satisfied too much with the old-time religion which, though it was good enough for our fathers is not good enough for us.

"He that winneth souls is wise." But he that bringeth little children to the feet of Jesus is thrice wise. Our Master said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God." To forbid their coming we do not have to oppose them. If we fail to give the opportunity and encouragement to come, we forbid them. The old-time religion sought to "secure brands from the burning." It was guilty of unchristlike conception of the nature of the child, placing it in the same class with the hardened sinner, the harlot, the murderer, and the drunkard, demanding that it must pass through the same experience of repentance and conversion that they did. High heaven holds us guilty of this unchristlike classification. We have offended these little ones by such teachings.

But, thank God, the child is coming to his own! We are beginning to recognize that his is the kingdom. It is we who must meet the conditions to enter—not he: "Except ye become as little children, ye shall not enter into the kingdom of heaven."

In raising an adult, *bringing him back into the kingdom*, we save a soul. In saving a child, *keeping him from going out of the kingdom*, we save a life plus a soul.

We know that a child has a child's way of looking at the world, of adapting himself to his surroundings. Why have we failed to realize that he has a child's way of relating himself with his Maker? If we are going to aid the child to keep his place in the kingdom, we must go back to the child and not try to bring the child up to us until he becomes a man.

An evangelism that will impress upon the boys and girls the great truth, that the kingdom belongs to them, and that only disobedience to its laws will deprive them of its joys and blessings, is the growing need of the modern church. The old evangelism cried out, "God give us men!" The new evangelism cries out, "God give us the children!" We would not cease asking for men, but our main call should be for the children.

There is a great need in an age like this, when there are so many pitfalls along life's highway, so many questionable attractions and activities dangerous to the youth, of getting the boys and girls acquainted with their religious obligations—need of getting them to take a definite stand for Christ and the church.

When a child is old enough to be punished for doing wrong, he is old enough to be commended for doing right, and he is easily persuaded of the sense of rightness in accepting Christ. It is folly to argue that a child under twelve years of age is too young to make religious decisions. That is not only the best time to make them, but it is the easiest. It is the time they should be made. The promoters of ungodliness offer every inducement to get the child to make decisions for evil, and realize that the younger they can get him so to do, the better hold they will have on him. In this matter, the church can learn a lesson from the world.

The Roman Church appreciates the value of getting the child. The Protestant Church has its future in the child. The new evangelism has a salvation for the child. But so often he is not able to comprehend the significance of an evangelistic appeal addressed to an audience of older people. While it is a mark of good preaching for a minister so to speak that the school girl of ten years of age can understand, yet few, very few, ministers are so qualified. In the sermon preparation very few ministers even have the child's interest in mind. The average minister, in preparing his sermons, is thinking of the most learned and most fastidious members of his congregation, and works to the end of meeting their approval—quite forgetting that the child and the less-learned should have a place in his consideration also. It is very easy for a minister to forget the child's point of view when he is addressing an audience of children and adults. Hence there should be some special provision for the child to hear the message of evangelism.

THE JUNIOR SERVICE SOLVES THE PROBLEM

The church can meet the needs of the children from the evangelistic point of view by means of the Junior service as a supplement to the Sunday-school. The Sunday-school has always been recognized as a great opportunity for Christian education, but the Junior service will supplement the work done in the Sunday-school. With our modern conception of what a Sunday-school should be and do; with our advanced learning in the field of religious education, the best possible provision is made for definite evangelistic work to be done. But that religious education alone is inadequate to line the youth up on the side of the church is shown by the fact that whereas eighty-seven per cent. of the members of the church come from the Sunday-school, that only twenty per cent. of the pupils in the Sunday-school come into the church, as shown by authoritative statistics.

The Sunday-school from its inception has been and will continue to be the best kind of preparatory school for the church. But the program of the Sunday-school is not flexible enough to meet all the needs of the child. There can well be an intermediary provision between the technical training received in the Sunday-school and the open avowal of purpose to follow Christ as an active member of the church.

This intermediary provision is found in the Junior service. The Sunday-school can well devote its time to religious education, and leave it to the Junior service to create the religious impulse and consciousness in the child. That is to say, make the Sunday-school a real school of religious instruction, and then give the child an opportunity in the Junior service to enter upon a life of religious action.

By the Junior service, I mean a regular preaching service for children between eight and sixteen years of age. These services can be held just preceding the regular morning worship. If the church does not afford a separate room in which the Junior service can be conducted, it can be held in the regular assembly-room, by allotting a certain section of seats to the Junior congregation, but it is preferable to have a separate room, for then the children will enter into the service more freely. The purpose of the Junior service as has been stated is to get the children actively interested in the work of the church—in its program of worship and service, and to persuade them to become affiliated with "the Christian Community" by personal choice.

The child is most easily influenced in religious things from the age of ten to sixteen. This epoch of his religious susceptibility may be of but short duration. If he is neglected during this epoch, he may never be won to the church. The psychophysical organism of the child is impulsive in the extreme. And every child has certain native religious tendencies which, if properly provided for when they first assert themselves, will develop into vital religious experience. The child's spiritual needs are not met by the average sermon addressed to adults, because in it his point of view is not considered.

The minister should conduct a Junior service each Sunday, and prepare an eight or ten-minute sermon just for children. He can deal with religious things purely from a child's point of view. Such a service, following the instruction received in the Sunday-school, will greatly influence the boys and girls for religious living, and will get them to decide for Christ, and draw them into the church. The churches need them. The boys and the girls of to-day will be the men and the women of to-morrow. If their needs are not met now, if they are not brought into church relationship now, they may forever remain without its pail. If it be true that the child is born into the kingdom of God, there is no reason why he should be allowed to get out of it. If the proper emphasis is laid upon evangelism by means of the Junior service, many children can be kept within the kingdom

who otherwise would wander away. The attitude of the church in the past has been too much that of expecting people to go wrong before there was any opportunity of setting them right. The old evangelism was greatly concerned in getting people prepared to die—the new evangelism is most concerned in teaching people how to live. The old evangelism insisted that man was by nature wrong, and that he had to be saved by some phenomenal experience, or else, as taught by some sects, be baptized and be saved. But why let the child go wrong in order to put him right?

The old idea of evangelism was that after the children had plunged into a life of sin, the church was to "throw out the life-line," and rescue them. The new idea of evangelism is that the church should be a life-guard for the children; that it should set up beacon-lights along the banks of temptation to keep them from plunging into sin.

It is a reproach to the church to have to do rescue work among those who in youth were under its influence. The child's right to religious things must be recognized, and we must realize that his religious convictions are just as real from a child's point of view as are the convictions of adults from their point of view. It is to take these native religious interests of the child and draw him out into larger interests that constitutes the function of evangelism in the Junior service.

This service should be conducted according to the same form as that used in the regular church service. Give the children to understand that it is their service. Let them elect from their number such as shall act in a capacity corresponding to the regular church officers—deacons, pastoral committee, membership committee, clerk, and all the rest. In fact, my scheme presents "a child's church."

From the pedagogic point of view there is no better way to win the interest of the child than by connecting whatever it is you want him to be interested in, with his own self. In other words, let him know that a thing is his, and he at once becomes interested in it. He does not care much for the playthings of another, but when they become his own, he will look after them with the utmost care. So it is in the children's relation to the Junior service—by giving them to understand that it is their service, they soon take an active interest in it. Let them organize a choir by the direction of "their" pastor—for the minister should impress upon them that he is "their" pastor. They will freely join in the responsive readings, and in time will respond to the request for public prayers. It is perfectly marvelous what freedom the children will manifest in worship when they begin to understand its meaning and purpose. From time to time the pastor can give an invitation for public confession and to unite with the church, after a reasonable length of probation, if the candidates' parents are willing.

When we appreciate the child's nature—its hunger to do something for itself—its intensely imitating tendencies—its native religious instinct, we can understand more fully the value of the Junior service. Most of the child's life and growth is from imitation. If imitation plays such an important part in the life of the child, it seems highly essential that he should be amply provided with opportunities for religious imitation, for that which is done in imitation now will some day become a vital reality to him. But the Junior service does not stop with imitation, it reaches out into realization. It seeks to help the children to experience a child's religion rather than an adult's. We have too long been trying to fit the religion of adults on to growing children.

In fact, the Junior service is of more importance than the Senior service. A church that has a number of children to whom it can minister had well better dispense with the Senior service occasionally, if either much give place to the other. There is little in the usual morning service to interest a child under twelve years of age. It is no wonder that Sunday is a bore to the average boy, when he has to go to church and listen to a thirty-minute discourse on some topic about which he knows nothing, and which is foreign to his interests. And beside that, for the boy to have to listen often to ministers read their sermons is burdensome. He wants the minister to stand out in the clear and talk from life, rather than from manuscript. If a minister is afraid to trust himself thus to do in the Senior service, he will find it easier in the Junior service, for that is what the children want. A dry manuscript is not appealing to alive, wide-awake boys and girls. And often the children between eight and sixteen are allowed to stay home from preaching services because they dislike going so badly. But the question confronts us under such conditions, "When are these children going to form the habit of church attendance?" And it is largely a matter of habit. The answer is, "Possibly they never will form the habit of going to church, for the habit of staying at home will be too hard to overcome."

Much of this dislike for the church and for preaching can be supplanted with a growing appreciation of the same if the Junior service is adopted. In the case of a church in a small town, the children from eight to sixteen, or such a matter, can be assigned a special section of seats and though the adults are assembled in the room at the same time—a fifteen-minute Junior service can be carried on as outlined, just as if the grown people were not present. The service will prove profitable to the adults as well, for it will remind them of their obligations to the children.

After the Junior service is concluded, the children should be dismissed. There is no use to make them remain through the entire hour of morning worship. While it is possible to hold the service in the regular assembly-room as stated, it is preferable to have a separate room. A study of child psychology makes it easy to understand why the Junior service is of such tremendous value from the evangelistic point of view. No church can do too much for the children. What is your church doing?

◇ ◇

HE CAME A STRANGER

Homer in the Odyssey gives us the account of the home-coming of the brave Ulysses. On his return to Ithica after a score of years of privation and hardship in the wars, he was so changed in appearance that the members of his own family did not recognise him—even the wife of his bosom denied him. In his extremity he called for his bow, such a bow as had never been used by any other warrior. When his wife saw it bent to its utmost limit in his hands, she threw herself into his arms, exclaiming: "I know now that you are my husband—my own Ulysses."

In like manner, Jesus, the Christ, seeks to identify Himself to human hearts. That which we might expect of a Messiah and Savior He did while on the earth. The demonstration was complete. Not only while on earth did He do these things, but, having ascended on high, He exercises His sway over all loyal hearts and they find in Him the answer to their deepest longings—He is to them Savior and Friend.

R. H. WASHBURNE., D. D.

◇ ◇

OCTOBER

The thought of old, dear things is in thine eyes,
O, month of memories!
Musing on days thine heart hath sorrow of,
Old joy, dead hope, dear love.

I see the stand where all thy sisters meet
To cast down at thy feet
The garnered largess of the fruitful year,
And on thy cheek a tear.

Thy glory flames in every blade and leaf
To blind the eyes of grief;
The vineyards and thine orchards bend with fruit
That sorrow may be mute;

A hectic splendor lights thy days to sleep,
Ere the gray dusk may creep
Sober and sad along the dusty ways,
Like a lone nun, who prays;
High and faint-hearted thy passing migrant calls;
Thy lazy lizard sprawls
On his gray stone, and many slow winds creep
About thy hedge, asleep;

The sun swings farther toward his love, the South,
To kiss her glowing mouth;
And Death, who steals among thy purpling bowers,
Is deeply hid in flowers.

Would that thy streams were Lethe, and might flow,
Where lotus blossoms blow,
And all the sweets wherewith thy riches bless
Might hold no bitterness!

Would, in thy beauty, we might all forget
Dead days and old regret,
And through thy realm might fare us forth to roam,
Having no thought for home!

And yet I feel, beneath thy queen's attire,
Woven of blood and fire,
Beneath the golden glory of thy charm
The mother heart beats warm,

And if, mayhap, a wandering child of thee,
Weary of land and sea,
Should turn him homeward from his dreamer's quest
To sob upon thy breast,

Thine arm would fold him tenderly, to prove
How thine eyes brimmed with love,
And thy dear hand, with all a mother's care,
Would rest upon his hair.

—*John Charles McNeill.*

◇ ◇

The meaning of the sacrifice of the cross is that self-devoting love—the surrender of the will to truth and to God—is the one thing acceptable to the Father, the one thing by which God and man are brought into harmony.—*W. H. Fremantle.*

Warren, Indiana, on the Front Line

Sunday, October 5, was a day of gladness in Warren, Indiana. The weather conditions were not as favorable as might have been desired, but the audiences were immuned to external influences. There were three hundred and sixty-one in the Sunday-school. The average attendance of the school for the past year has been 259.

The audiences were large and intensely worshipful at both the morning and evening services. The occasion was the reopening and rededication of their large and beautiful house of worship, which has recently been repaired, refrescoed, relighted, and on the date above named, reopened.

Rev. C. B. Kershner is the pastor, and has every reason to be glad in the work he has accomplished in Warren. Rev. Mr. Kershner is a man of great ability; good scholarship, keen perception, loyalty to truth, and devotion to his work, are a few of the many good traits of this splendid young man. And all that can be said in his favor may be said with equal emphasis in favor of his good wife. They are indeed companions in service.

The Sunday-school is graded and fashioned after the latest and best things in Sunday-school work and it fairly bristles with life and enthusiasm. It has a splendid orchestra, organized classes, and every other needful thing except room, and a more modern Sunday-school apartment, and this they hope to have in a short time. What a commendable thing it would be for some one of the moneyed men of the church to erect a monument to his name by building a modern Sunday-school apartment to the beautiful building they now have. Such a monument would look better than one in the cemetery and would do vastly more good.

The following invitation card had been mailed to all real and prosperous members of the Sunday-school:

FLY AWAY! FLY AWAY!

Get out your aeroplane and fly over the difficulties then fly over your own indifference, fly across all space between your home and the Christian Sunday-school, Warren, Indiana.

Alight at the school door in time for RALLY DAY exercises, Sunday, Oct. 5, at 9:30 a. m.

We want a record-breaking day in attendance, music, and encouragement. We want a record-breaking day in your interest and cooperation. Don't fail us.

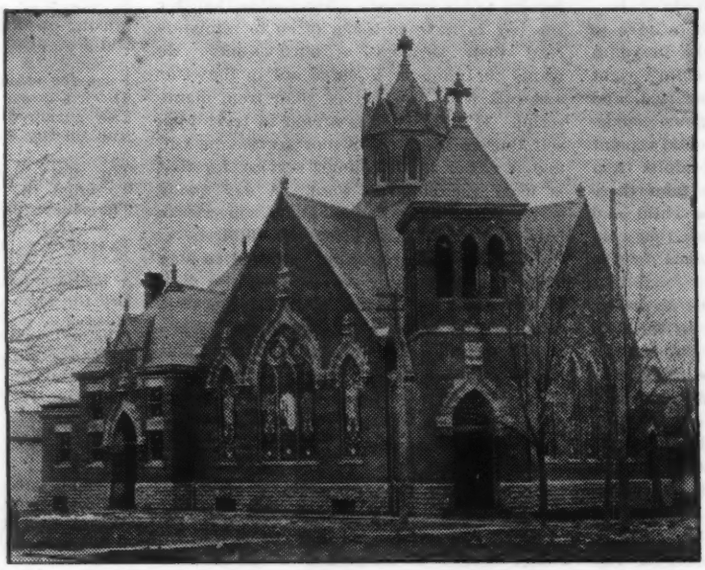
C. M. HARROLD, *Superintendent.*
C. B. KERSHNER, *Pastor.*

The church choir is large, well-trained, and sings with the spirit as well as with the understanding. Solos, anthems, trios, and quartettes were added to the congregational singing of the day.

At the forenoon service a history of the church was read, from which the following is gleaned: As early as 1858, Rev. George Abbott held a meeting in a schoolhouse, the ground of which is now occupied by the water and light plant of the city. But even earlier than that date services were held in the community by Christian preachers. Rev. Hallet Barber held a series of meetings in the community and organized a "class" as early as 1838.

But it was not until 1871 that the Christian church of Warren had any real existence. In that year, Rev. D. W. Fowler and Rev. George Abbott held a series of meetings, and on October 21, of the year above named, organized "The Christian church of Warren, Indiana."

The charter members were: D. W. Fowler, Franklin Shafer, John Shaw, Daniel Mossburg, John Newman, Jane Shaw, Elizabeth Mossburg, Lydia Newman, and Roccilline Hultz.



WARREN, INDIANA, CHRISTIAN CHURCH
Rev. C. B. Kershner, Pastor

John Shaw and Daniel Mossburg were the first deacons and Franklin Shafer, the first clerk.

The church was admitted to membership in the Eel River Conference while in session at Six Mile church, in 1872, Franklin Shafer, John Shaw, and Daniel Mossburg being the delegates.

A Sunday-school was organized in 1873, with C. C. Morris, superintendent, and J. M. Hilderbrand, secretary.

A brick house was erected in 1879, which gave place to the present building, which was dedicated March 29, 1903, under the pastoral service of Rev. J. E. Etter. Brother Etter had charge of the dedicatorial service, and was assisted by Rev. John L. Pucket, of Kokomo. The first house was dedicated by Rev. David Hidy and Rev. B. A. Chrisman.

The pastors have been: Revs. D. W. Fowler, David Hidy, C. V. Strickland, Wm. Perdue, T. C. Deitz, John L. Pucket, Peter Winebrenner, David Hidy, David S. Boswell, W. D. Samuel, James Maple, J. E. Etter, and C. B. Kershner. The following is the order of service for both morning and evening and the dedicatory formula used in rededicating the house:

MORNING SERVICE

Voluntary.	
Anthem	By Choir
Invocation	
Hymn	No. 187
Scripture reading	
Hymn.	No. 174
History of Church.	
Report of Building Committee.	
Notices	
Solo.	
Sermon	Dr. J. F. Burnett
Dedicatory Exercises	
Hymn	No. 199
Benediction.	

DEDICATION SERVICE

PASTOR—In recognition of the Sunday-school as a vital and integral part of the Church of Christ, and that the church is responsible for the instruction of the young in the doctrines and duties of the gospel as Christ commanded to feed the lambs; and in the faith that it is not the will of God that one of these little ones should perish,

PEOPLE—We dedicate this house.

PASTOR—For worship in prayer and gifts, and psalms and hymns and spiritual songs; for instruction in the sacred Scriptures according to the divine command, "Thou shalt teach them diligently unto thy children, showing to the generation to come the praise of the Lord, that they might set their hope in God,"

PEOPLE—We dedicate this house.

PASTOR—With the prayer that all those who teach here, now and in the years to come, may be endued with the Holy Spirit to rightly divide the Word of Truth, be wise to win souls to Christ, turning many to righteousness.

PEOPLE—We dedicate this house.

PASTOR—With the prayer that all who come here to be instructed may study to show themselves approved unto God, receiving with meekness the Word of His Grace, which is able to build them up and give them an inheritance among all them that are sanctified,

PEOPLE—We dedicate this house.

PASTOR—That it may minister to the betterment of the home, to the protection of childhood, to the purity of boyhood, to the modesty of maidenhood, to the holiness of womanhood,

PEOPLE—We dedicate this house.

PASTOR—For the fraternal union of all people in this community, for the nurture of a closer Christian fellowship among all classes and conditions of men, women, and children who shall meet here for Christian worship and instruction on a common footstool of mercy, children of one God, redeemed by one cross, bound together in the same commonwealth, makers of one divine democracy,

PEOPLE—We dedicate this house.

PASTOR—For the cultivation of a truly Christian social life in this church, for the promotion of a human brotherhood based on the divine Fatherhood, for the utilization of everything in art and literature that will elevate and refine and sweeten human life,

PEOPLE—We dedicate this house.

PASTOR—For the enlightenment of the mind, for the education of the conscience, for the salvation of the soul, for the perfecting of our whole being body, mind, and soul,

PEOPLE—We dedicate this house.

PASTOR—That all these desires may be accomplished in the will of God, let us unite with Dr. Burnett in prayer.

EVENING SERVICE

Gloria Patri.
Invocation
Anthem — By Choir
Scripture.
Solo.
Notices.
Quartette.
Sermon — Dr. J. F. Burnett
Hymn — No. 210
Benediction.

J. F. BURNETT.

◇ ◇

ACCOUNT FOR HIM

BY T. DARLEY ALLEN

The intelligent skeptic finds much to mystify him in the life of Christ as given in the gospels. It has been pointed out by scholars that the New Testament history could not be fictitious, as it is inconceivable that the four gospel writers could have invented such a character as that of Jesus. It must be that they merely described as witnesses or biographers what actually existed. And, then, the testimony of history is clear that the life of Christ was such as the gospels declare—perfect in every detail.

Historically and philosophically, then, the argument is complete that Jesus lived a perfect life, that He was a unique figure in the world's history.

The question to put to the skeptic is this, How is it that a perfect character appeared at a time when there is every reason, except that afforded by the gospel explanation, for believing a perfect human life would have been an impossibility? We can conceive that after long ages of evolution, during which men and women, by constantly striving after perfection, might, through heredity, reach such a condition that a perfect being might come into existence, but surely such a personage as Jesus is not imaginable as living at the time He came to humanity unless different causes produced Him than the infidel is willing to admit.

◇ ◇

IS THE POWER AND INFLUENCE OF THE CHURCH PASSING?

BY E. E. BENNETT

A short time ago we read the following in a farm paper, which made us do some hard thinking. "Roving Farmer is a Menace to the Church."

(As the article is too long to be of great interest to many, I will just give the part of it that so interested me.)

"Statistics compiled by the census bureau show that the population of the rural United States is declining. In thirty-five per cent. of the counties of the country the population decreased during the 1900-1910 decade. This decrease has worked a grave hardship on churches, also has caused the abandonment of many schools, the loss of employment by hundred of school teachers, and a general decline of the parts of the country in which it has occurred.

Counties near the large cities have suffered most from the decline in population. Newspapers and autoists are blamed for feeding the imaginations of the country lads until they leave home.

Statistics show that in certain sections of the South and the Middle West schools which have only seven or eight children today housed from forty-five to fifty ten years ago. These instances are not uncommon. The effect of this in population can be realized when it is considered that during the last decade 1,600 churches were deserted in Illinois, 750 in Missouri, 600 in Tennessee, 300 in Kentucky, 200 in Louisiana, and over ten thousand in the entire country. This means that in the last ten years in addition to the usual number of ministers located in the larger towns and cities, not fewer than 8,000 have been forced to follow the younger members of their congregation."

Now, lest we should discourage somebody by further following the article, let us stop right here and ask what is the matter. Is religion declining? I say, Yes. Just in proportion as the people of any community become interested in secular affairs so that they drop interest in religious affairs, religion has declined. There are obvious reasons for this. Here are some of them as we see them.

First: All will concede that we have become worshipers of the dollar. We are land crazy. Everybody, preachers and all, are urging everybody else to secure a piece of land. Others are beginning to realize that there is but little land to obtain, and the price of land has reached such a high point that rents are exorbitant, and the poor man who must pay rent, must skin the land to make a living, and pay his rent. As a matter of fact, he is constantly trying to better his condition, and is moving from place to place. Therefore he has only a passing interest in the church affairs of the community in which he lives. He can hardly be blamed.

Second: Many seem to think the day of experimental religion passed. The necessity of a change of heart and life in coming into the church is discouraged by too many, and this means a church that is disloyal, for there little responsibility can be attached. The need of the church in a community must be keenly felt, or there is but little loyalty, and then when things do not go to suit somebody drops out.

Third: We are in need of preachers who feel: "Woe is me if I preach not the gospel." Only to-day I was talking to a man who has left the ministry for a salary of $250.00 per month, and while we were talking about the Father's business, he told me that he felt that God had called him to preach the gospel, and often felt the call to forsake everything else and take chances on starving, in order to obey the call. But the salary talked louder than the call. We have been trying to supply the needs of the ministry by educating men for the work, and have been made sad to see them going into other callings of life as fast as they were prepared.

At our Southwestern Conference last year, we tried to get the conference to make a concerted action in prayer that God would send forth more laborers into the vineyard, but though there was a resolution to that effect adopted, and a committee appointed to arrange for a special day for prayer, the thing lost out somewhere.

I suppose two things should be considered relative to these abandoned churches, *First*, Most of them no doubt are in the country, as intimated. We often forget that the country church is the feeder of the city church, and therefore is important, and the country community should not forget that their influence in the community is vital. They ought to be willing to pay as good a salary as a city church of the same size, and they can, if they will. Their interests demand just as good a minister, just as well prepared, for the country preacher no longer preaches to an illiterate congregation. *Second*, We should not forget that as in the past, by far the larger per cent. of the future ministers will come from the rural districts. The city does not produce preachers. The environments are not in favor of it. If you will go into any of our religious institutions, large or small, you find there the farmer boy preparing for the work of the ministry. They are there from all over the rural districts of the different States, if they are there at all. Too often they are not there at all.

We would not discourage education, but we want to educate the God-called man, and then he will remain where God has called him, and not be allured by the opportunities to make money, by leaving the ministry and engaging in something else.

1105 Nineteenth St., Des Moines, Iowa.

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TO THE PASTORS, CHURCHES, AND SECRETARIES OF THE OHIO STATE CHRISTIAN ASSOCIATION

One of the most important dates of the year for all our churches, is *Defiance College Day* in November.

At the late session of the O. S. C. A. at Columbus, our educational interests received due consideration. Six of our conferences reported. Five of this number showed that their educational standards were being gradually raised and that they held a growing appreciation of the high quality of work being done at Defiance.

The report of the Secretary showed that Defiance College Day offerings had gradually increased for the past three years. Three of the conferences have, at the suggestion of the Board, increased their apportionments. Another had previously decided to increase her gifts for the cause.

It now seems probable that the O. S. C. A. note of $20,000 will be paid within the next ten or twelve years.

The individual churches this year should take pride in striving to meet their apportionment. These churches should also plan to have one representative at least at the college.

J. E. ETTER, *Secretary of Education, O. S. C. A.*

Troy, Ohio.

◇ ◇

"Seven rival towns contend for Homer dead,
Through which the living Homer begged for bread."
The poor to-day in the name of Christ are fed,
The very Christ who had not where to lay His head.

ROBERT HOOSICK WASHBURNE.

◇ ◇

Set it down as a cardinal principle, my brother, that if you would interest people in the gospel and interest them in their salvation, you have got to interest yourself in them and all that belongs to them. You must win them to yourself and win them to the sanctuary, if you would win them to Christ.—*Theodore L. Cuyler.*

The Bible and the Spiritual Life

By REV. W. J. REYNOLDS

No book has ever played so great a part in the life and destiny of the race as the Bible. As we have it in our modern form, it is the record of the unfolding revelation of God to men and in men. We have been so long accustomed to beginning at the beginning and tracing the movement of revelation down to the apostolic age that we lose sight of the scientific method of the study of revelation which begins where we are and traces it back to its source in God.

Holy men of God spake as they were inspired by the Holy Spirit. So it is not the inspiration of books but of the men that makes the Bible so unique.

It is Maurice who says: "The maxim of the whole book is that God is the Educator of the race; that all circumstances are His instruments; that all events are assertions of His presence; that whatever happens to men is a means of showing to them His righteousness, and of molding them to His image."

As a piece of literature, the Bible is the most marvelous thing in the world. We call it a book, but it is more than that, it is a literature, the creation of years—a small fragment here, a larger fragment there, each reflecting its own age, though so old it is, yet so modern, that it stands nearer our lives than any other or all other books. It contains the most quaint and graphic and artistically beautiful history; the literature of devotion too deep for tears, the poetry of suffering pierced and transformed by the very presence of God.

The Bible must be studied as other books are studied, and the man who shrinks from applying to the Bible all the vigorous tests that are applied to the study of any other ancient document must remain ignorant of many facts which relate to the Bible and labor under a prejudice which unfits him for genuine constructive work. But this does not express the whole truth. If we would appreciate and understand the Bible, we must study it in a spirit and temper that we cannot bring to the study of any other book. "The Bible is a Book of religion, and the man who would understand it must bring to its study a religious frame of mind."

All good literature appeals to the religious nature. From Eschylus to Tennyson there is no great classic that does not appeal to the highest nature of man. But of all the books we are wont to study the Bible is preeminently religious. This is what gives the Bible its distinctive and chief importance. No man can understand poetry without the poetic instinct, nor enjoy music without the musical ear, nor appreciate art without the artistic sense, so no one can read or study the Bible intelligently who is not deeply and truly religious. To cultivate and maintain the religious purpose and habit, a reverent study of the Bible is essentially necessary. To understand the Bible, a man must be ready to do his duty in relation to God and with his fellow man. To understand any science, except Christian Science, or art, it is necessary to practice it.

If you are to become a chemist, you must know your formula and work it out in the labratory; so if a man would know the Bible, he must practice its precepts and carry out its great moral principles in his daily life.

The men who wrote the Bible dealt with truths greater than they knew. They sowed the seeds of great thoughts in the hearts of men who came after them. They affirmed great universal principles which were to grow in power and intensity in the human heart to the end of time. It was in obedience to this law that the prophets prepared the way for the coming of the Son of God. They may, or they may not, have had the view or vision of the Christ we have conceived them to have, but, nevertheless, they had views of God and man and God's purposes concerning man, which made the coming of redemption in Christ possible.

Without the historic and prophetic revelation of Israel, Christ, as conceived in modern thought, is impossible. It was not until the great truths of the New Testament had lain in the bosom of the infant church for a half century or more, that the apostles and teachers of that early time realized their great worth and power.

The great doctrines of the New Testament grew out of the actual experiences of the early church. All through the fourth Gospel the evidence runs, that it is the experience of one who has but surely come to the great fact that, "God is love," and because of this love is the immortal life. It was through John's experience that the incarnation, the cross, and the abiding presence of God were seen to lie in the very structure of the universe. It was experience that taught the apostles the solidarity of the human race. Personal devotion to their common Lord was the bond of unity of the early church. Judaism was too narrow when once they had experienced personal allegiance to their divine Lord, in whose life they found a sinless example, and in whose death they saw the sacrifice of divine love.

Into this great soul-transforming experience of Christ they all had come; by it every thought had been carried captive; out of it necessarily was to come their ethics, their theology, and their entire world-view.

First came the experimental knowledge of Christ; after that reflection on what that experience must mean and the New Testament is that reflection. Christ was to them the center of thought and action.

The mind of Christ was truly regnant in their lives and became the source of their wonderful moral power. They had said unto Him, "Show us the Father," and Christ had replied, "He that hath seen me hath seen my Father," and when they had had time to think on this, they saw that it was true. Jesus was to them what they wanted God to be. In fact, He was like God as they would have God to be. That God was the same yesterday, to-day, and forever, as they saw Him revealed in Christ. When they arrived at this great truth they wrote the New Testament to tell us what they knew about God; how supremely He is concerned about life—how like ourselves He is. We have come to our faculties through sonship. We are kindred to God through the Spirit. Christ is our elder Brother, the First-born of many brethren. "Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we shall be like Him, for we shall see Him as He is."

Many of us are unworthy sons and are living in a far country, but Jesus tells us that the Father waits for us in the homeland to welcome us to our estate in love and clothe us in the beautiful garments of righteousness and peace.

The mind of the whole world is mirrored in the New Testament. The Old Testament saints believed in God without the hope of the immortal life held out to them, and, too, because they did not know about the love of God, their faith missed some of the sweetness and joy of service. When God said to the patriarch concerning Israel, "I will be their God and they shall be my people," there was not a man then living who understood what God meant by that saying. It took a thousand years of struggle and discipline and religious experience before any one knew or understood it; and only then could One know, "who came out from God and knew the mind of God."

When Christ came He told men that God's dealing with Israel was His pledge to the race, and that this pledge was the immortal life in Himself. "I came unto the world, that men might know God and so have immortal life." When God pledges Himself to a man neither death nor life, things present, or things to come, can come between that love of God and a man. The Scriptures here have a great bearing on the spiritual life.

The words of Jesus are the authority and warrant of our faith in the immortal life. Jesus talked about the immortal life in the most familiar way as something so real as to need no argument to prove. For He knew this life was in Himself. He said to His disciples then and to His disciples ever since, and He will say it to the end of time, "Let not your hearts be troubled, you believe in God, believe also in me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you, and if I go, I will come again, and receive you unto myself, that where I am, there you may be also."

You cannot read these words without feeling that Jesus was absolutely certain of the truth He uttered, and that His whole being was in touch with the infinite God.

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*** If you are going to succeed another in work, be sure to make it appear that your predecessor was not at all qualified for his task (?) and then look out and be sure to show by the time you finish your work in the same place that you were well qualified and did the work in an up-to-date way. But that will be much harder to do than it was to claim that your predecessor was not equal to the demands of the place he tried to fill. Brethren, there is a great deal of spoiled human nature displayed in criticising the man who went before us. Be careful, for your time is coming when some man will have to follow you, and then the question will be, How much spoiled human nature will he display on you and your work? Do unto others as you would have others do unto you.

1913 A Year's Journeying Through India 1913

CONDUCTED BY JAMES RICALTON

In this department Mr. Ricalton will direct his readers to one hundred places in India, two each week. By means of remarkable stereoscopic photographs which are used in the Underwood Travel System, you can not only see for yourself each of these one hundred places, in life-size proportions, but also you can get distinct conscious experiences of being in these places. Six stereographs $1.00. Less than six stereographs in one order, 20 cents each. The twenty-six stereographs for three months are $4.33. The 100 stereographs for the year, in cloth-bound, gold-lettered case, with guidebook by Mr. Ricalton of 320 pages (containing full descriptions of each place) and a series of special patent locating maps, is $18.00, scarcely more than an economical tourist spends in two days on an actual trip. Mahogany-aluminum stereoscope $1.15. Express charges prepaid. Send orders to The Christian Publishing Association, Dayton, Ohio. Further descriptive matter sent on request.

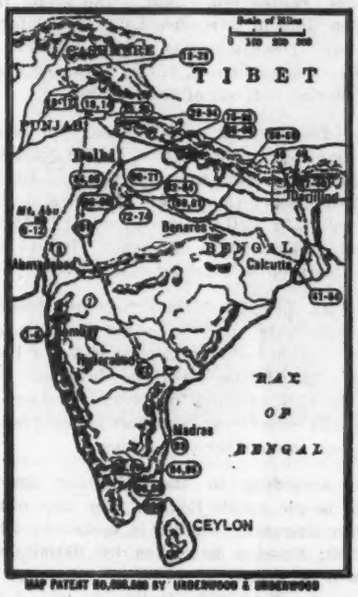
We stood last week at the entrance to Lucknow—Lucknow, the capital of Oude in northern India, Lucknow which escaped the tragedy of Cawnpore only through the superhuman bravery of its defenders. To-day we are to enter the city and view its most historic spot, the Baillie Gate. (63) on the map of India indicates our position.

POSITION 63. BAILLIE GATE FROM THE EAST—TORN BY MUTINEERS' GUNS DURING SIEGE—WHERE THE RESCUERS ENTERED, LUCKNOW

We are near the centre of Lucknow, before the famous Baillie Gate, looking through the shattered, shot-riddled archway into the grounds of the "Residency,"—that history-fraught spot where the British were besieged by the Indian mutineers during the Sepoy Rebellion of 1857. Trees and shrubbery are doing their best to hide the scars of that grim eighty-seven days' siege but nothing can ever efface from the remembrance of the world the story of the sufferings and heroism that this spot witnessed.

To-day a dark clad Indian policeman stands beneath yonder historic archway; an Indian water-carrier is lagging down the road, carrying his leather sack filled with water; two swarthy Hindu guides loll on the grass at our feet, waiting to guide visitors over the grounds for a few annas. November 17, 1857, a battle-scarred group of men, all that were left of the garrison of the martyred Lawrence and the troops of the soon to be martyred Havelock, poured out through this gate to greet their blood-stained deliverers who had stormed their way through the beleaguered city under the leadership of Sir Colin Campbell. Can you imagine the joy of that meeting when brave men met brave men and the bagpipes shrilled above the clamor, announcing to even the women and children back in the Residency building that final deliverance was at hand? We cannot see the Residency building but it stands a few hundred yards within and towards the right. Nearby is the hospital.

The insurrection, you may remember, broke out in May and the British residents hastened to refuge in the enclosure. From the first of July to the middle of November the mutineers subjected the Residency grounds to murderous attacks. Just within that gate yonder stood the Baillie Guard. Here on September 25 Havelock, followed by his kilted Highlanders, entered, after fighting his way in a hand-to-hand combat through the streets and lanes of Lucknow. When Havelock passed down yonder roadway the sick and wounded crawled from their cots in the hospital; starved and emaciated women, women of noble birth, some of them, and unused to hardship, fell upon their knees before their dusty and blood-stained deliverers; children ran to meet their tender-hearted tough doughty rescuers and were passed exultantly from man to man. Yet Havelock's force did not bring full deliverance. It was two months more before Sir



MAP PATENT NO. 898,809 BY UNDERWOOD & UNDERWOOD

Colin Campbell released the imprisoned garrison.

It is well to remember that not all the Indian troops were faithless. Very near where we stand is a fine obelisk erected in memory of native officers and Sepoys who died on this spot in performance of their duty. On the very day the relieving force entered some faithful Sepoys left on guard at this gate were bayoneted by advancing 78th Highlanders, who mistook them for the enemy. They offered no resistance, suffering death rather than strike down their friends.

You remember the apparently trivial offense—greasing cartridges to be used by native troops with tallow, the fat of the cow, sacred to the Hindu—that led to the mutiny. Here in Lucknow alone the lives of two hundred and seventy officers and twenty-two hundred men paid the price of that criminally thoughtless order.

Let us now pass within the gateway and take up a position (64) fifty yards within the Residency grounds.

POSITION 64. LUCKNOW'S MEMORIAL TO SIR HENRY LAWRENCE AND HEROES WHO DIED IN 1857

As we stand within the grounds of the Residency, facing northwest, we see at the extreme right a shattered ruin whose grim towers and yawning arches seem instinct with the tragic history they memorialize. For that sagging ruin is the upper portion of the Residency building of mutiny fame. In its basement two hundred forty women and three hundred ten children were sheltered during the six months' siege. There eight babies, ever after known as "siege babies," were born. On the first floor is the room where Sir Henry Lawrence received his mortal wound. The tower overlooks the cemetery behind where two thousand heroic men and women lie buried. To this day no native is allowed to enter that sacred enclosure. A simple stone marks the grave of Sir Henry Lawrence; it bears a touching inscription composed by himself:—

HERE LIES
HENRY LAWRENCE,
WHO TRIED TO DO HIS DUTY.
MAY THE LORD HAVE MERCY ON HIS SOUL!
BORN 28TH JUNE, 1806.
DIED 4TH JULY, 1857.

Directly in front of us is a mound thirty feet high. It is crowned by a beautiful white marble cross. It is the Lawrence memorial. The inscription reads:—

IN MEMORY OF
MAJOR GENERAL SIR HENRY LAWRENCE,
K. B. C.
AND THE BRAVE MEN WHO FELL IN DEFENCE OF
THE RESIDENCY, 1857

This exquisitely wrought cross dominates the scene. But after all it is not any more expressive of the changed spirit of the times than the personal representatives of the besieged and the besiegers who are before us. On the lawn below the mound and almost at our feet sit two men. The one at the left is an Eurasian, that is of mingled European and Asiatic blood. During the siege he occupied the celebrated Dr. Farer house, a few hundred yards to the left. He is talking with an elderly Hindu who was one of the besiegers. Could anything be more eloquent of the way in which even India is slowly shaking off the shackles of fanaticism and entering upon an era of tolerance than the friendly confab of these two men, who half a century ago, were at each other's throats over this very enclosure?

This spot, forever enshrined with the memories of Lawrence and Havelock and Campbell and their dauntless followers, is the most sacred in Lucknow. You can see it for yourself if you use stereographs entitled (63) "Baillie Gate from east, torn by mutineers' guns during siege; where rescuers entered, Lucknow" and (64) "Lucknow's memorial to Sir Henry Lawrence and heroes who died in 1857," (view N. W.), India.

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We call that person who has lost his father an orphan; and a widower that man who has lost his wife. And that man who has known the immense unhappiness of losing his friend, by what name do we call him? Here every human language holds its peace in impotence.—*Joseph Roux.*

The News of the Week at Home and Abroad

——The railroads of the United States use about 150,000,000 wooden ties each year.

——The first dam in Holland's great project for draining the Zuider Zee will reclaim 500,000 acres.

——It is estimated that the recent disastrous floods in French Indo-China destroyed 90,000 tons of rice.

——A growing scarcity of willow, generally used for wooden shoes in Europe, is leading to an adoption of poplar.

——It is estimated that there is still standing 2,826,000,000,000 feet of merchantable saw timber. The yearly cut is estimated at 40,018,282,000 feet.

——Mrs. Emmeline Pankhurst, the British militant suffragette leader, has arrived in the United States and will lecture for a few weeks in different cities.

——Gold production in the Philippines increased from $189,953, in 1911, to $570,212 in 1912, and is expected to be three or four times that amount this year.

——Oils distilled from the needles of spruce and fir trees are being used to scent petroleum floor oils which are sometimes objectionable on account of their odor.

——It is estimated that there will be eight thousand fewer saloons in the State of Ohio by the end of this year than ten years ago, which is a reduction of about one-half.

——The republic of Columbia is said to have excellent regulations for its national forests. Lumbermen who take cedar and mahogany are required to plant young trees of the same species in the cut-over spaces.

——It is believed by German statisticians that Germany is the richest country in Europe. The average rate of wages is, however, considerably lower than in England, though slightly higher than France.

——Much of the piling, wharf material, and lock gates of the Panama Canal are made of greenheart, said to be the most durable wood known for these purposes, which comes mainly from British Guiana.

——Protestant churches of San Francisco plan to have a comprehensive church exhibit at the Panama-Pacific exposition. A building is to be erected in the grounds and a world's pageant of missionary progress is to be given.

——It is estimated that the average quantity of grapes used annually in Spain for products other than wine is 275,000 tons, of which about 77,000 tons are made into raisins, 28,000 tons of these being exported to foreign countries.

——Mrs. Mary Davis McKnight, of Galesburg, Ill., has left $435,000 to religious institutions. The Moody Bible School, the American Board, American Tract Societies, and the American Missionary Associations are large beneficiaries.

——Dr. Wilfred T. Grenfell will be the best man for Mr. Francis B. Sayre when he is married to the President's daughter, Miss Jessie Wilson, at the White House on Tuesday, November 25. Mr. Grenfell is head of the Labrador Mission for deep sea fishermen.

——Sulzer was removed from the office of Governor of the State of New York at the conclusion of the impeachment trial, recently, by a vote of 43 to 12.

——In New York a new law has gone into effect providing for one day of rest every week for many classes of workers whose toil has heretofore been unremitting. Drug clerks, cigar store employees, barbers, waiters, and others benefit by the new statute.

——All previous records of women swimmers have been broken by Miss Myrtle Wright, twelve years old, who swam the Golden Gate in thirty-five minutes and forty seconds. The distance is about a mile and a half in a straight line, but swimmers always are carried well out of their course.

——The wife of a Chinese emperor made the first silk in 2600 B. C. In 350 Aristotle first mentions silk among the Greeks. In the twelfth century the manufacture of silk was carried on in Sicily, later spreading to Italy, Spain, and the south of France. It was not manufactured in England before 1604.

——At the present time there are twenty-six days in the year recognized as legitimate occasions for holidays in most cities of England. In addition to these days are the weekly half holidays observed on Wednesdays and Saturdays. An effort is being made to lessen the number of holidays.

——According to the following figures more people speak English than any other known language. English is spoken by 160,000,000; Russian is spoken by 100,000,000; French is spoken by 70,000,000; Spanish is spoken by 50,000,000; Italian is spoken by 50,000,000; Portuguese is spoken by 25,000,000.

——Twenty soldiers of companies 39 and 170, U. S. coast artillery, were killed and about one hundred others injured October 19, when a special troop train on the Mobile and Ohio Railroad crashed through a trestle near State Line, Miss. The engine tender jumped the track when about 200 feet from a trestle.

——Three thousand acres of land belonging to the Chiloco Indian School in Oklahoma have been leased to white farmers, and the Department of Agriculture is cooperating in studying crop rotation practiced by these farmers. It is intended to give the Indians attending the school the benefit of an agricultural training.

——The following is the wealth of leading nations estimated by Dr. Karl Helfferich, a German statistician: United States, $124,000,000,000; Germany, $78,000,000,000; France, $60,000,000,000; England, $57,000,000,000. In estimating the per capita wealth, however, his order is: France, the United States, England, Germany.

——It has been estimated that British Columbia has an area of about 253,000,000 acres, of which about 1,600,000 acres is composed of lakes in the interior. It is said there are over 100,000,000 acres of timber land of no value for farming other than for stock purposes, and while it is estimated that 3,000,000 acres are either under cultivation or partly yielding acreage, other than for grazing purposes, it is not more than 250,000 acres.

——It is said that Mohammed of Buziana invented the science of Algebra about 850 A. D. The Moors introduced the science into Spain. In 1491, Luca Pacoli wrote a treatise on the subject which is believed to have been the first in any European language. About 1567 Robert Recordo, teacher of mathematics at Cambridge, wrote the first English algebra. He was the first to use the sign of equality.

——The following is the daily schedule for lepers in a typical home in Korea: Medicine and quiet prayer at six, breakfast at seven, prayers at eight, study until half-past nine, work in the garden until half-past eleven, noon meal. Singing at one, work two till four; then rest or play until supper. The field work is done by the men and the sewing by the women, though this is a very slow process with such stubby hands as they have.

——W. Hoyt Turner, chief of the bureau of identification of the Spokane police department, has started a movement, the object of which is to require the finger-prints of every child to be taken soon after birth. A bill covering this will be introduced at the next session of the Washington legislature, but Turner favors a federal provision also, requiring the child's finger-prints on the birth certificate.

——Pauperism is at a lower ebb in Great Britain than it has been for some years past, owing principally to industrial prosperity and the old age pensions. Four years ago the total number of paupers in England and Wales was 950,000 and early this year the total number was under 800,000. Four years ago the number of paupers per 1,000 of population was twenty-seven, but now is less than twenty-two.

——Nine species of birch grow in the United States, but sweet, yellow, paper, and river birch are those most used. About 45,000,000 board feet of the wood finds its way to the market yearly. Paper birch is one of the few American species with a hold on the forest stronger than it had when America was discovered. Large tracts are now covered with this birch where there was little of it a century ago. It comes in after fire, and some tracts it has taken possession of cover hundreds of square miles.

——The improvements that the Welland Canal, connecting the St. Lawrence with the Great Lakes, is undergoing are of such magnitude that they will cost about $2,000,000 a mile. The canal, which is twenty miles in length, traverses a lofty divide over which it is necessary to raise vessels to a total vertical height of three hundred and twenty-six feet. The new work of improvement, taken in connection with the deepening and widening of the St. Lawrence channel, will have a most important effect on the problems of movement of freight from the Northwest to the Atlantic seaboard.

President
REV. W. D. SAMUEL, D. D.,
Greenville, Ohio.

THE AMERICAN CHRISTIAN CONVENTION

OFFICIAL DEPARTMENTS

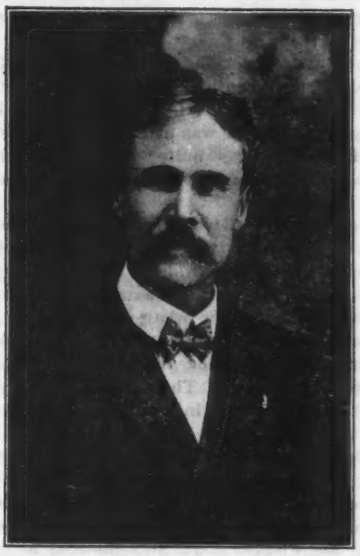
Secretary
REV. J. F. BURNETT, D. D.,
Dayton, Ohio.

REV. C. H. GODFREY

On this page is the picture of the son of S. B. and C. E. Godfrey, who was born in Morgan County, Ohio, July 10, 1855.

Rev. C. H. Godfrey, D. D., attended A. J. Breeze's College in 1873-74 and graduated in the honor of that college, as a Baptist minister. Later on he moved to Quincy, Kentucky, where he engaged for twenty-seven years in the profession of teaching public schools. His record stands one hundred per cent. in this State. He also served as an Elder in the Disciple Church, in Quincy, Kentucky, for seventeen years; taking in many members, and was also the superintendent of the Sunday-school in that city.

He organized his first Disciple Church in 1881, at Tannery, Kentucky, which is still in working order. He then, in 1903, united with the Christian church at Rugless, Kentucky, Rev. F. M. Logan, being the pastor at that church at that time; and that church taking his credentials as they stood, placed him at the head of the congregation as one of her elders, in which capacity he still serves. And in 1905 the church made him one of her delegates to attend the Christian conference which was to convene at St. John, Fleming County, Kentucky, and while there he took out licentiate papers under the examination of Revs. Tomlin, Jordan, and Glasscock, which was the Executive Board. While here, he came in contact with a new religion, known as the "Holy Rollers," or "Holiness Band." Seeing the imperfections in the management of the conference he set about to help correct the errors into which the conference had fallen, taking any person who could hollow *Hallelujah* in as one of her ministers. He, with the help of the conference, established "The State Board of Education," which requires a special preparation, and qualification, of her ministers, before sending them into the field to labor. And he was elected their president and F. M. Logan vice-president, R. Gee, treasurer, and G. W. E. Wolford, secretary, and Wm. Hobbs, corresponding secretary. He was also elected as District No. 1 secretary, in which capacity he has labored, *this* term will make, sixteen years. He has also been State assistant secretary for the past twelve years and is elected another term; he also is chairman of the Executive Board and has never failed to attend conference for the last thirteen years, and was also elected by the conference as State superintendent of Sunday-school, and at the present he fills these respective offices —President of the State Board of Education, State Superintendent of Sunday-school, Assistant State Secretary, Secretary of District No. 1, Chairman of Executive Board in District No. 1, Superintendent of Sunday-school in home church, and elder and pastor of the same, and a laborer in God's vineyard at home and abroad. He united with the Baptist Church at the age of thirteen years and was immersed by Rev. G. W. Churchill. When he came to Kentucky he placed his letter with the Disciple brethren, then in a couple of years was ordained as their elder by Elder A. J. Woods and Elder R. D. White, and when he purchased a little home in the hills of Kentucky, he came across the Christian Church, and with joy entered into its fold and took shelter beneath her broad and



heavenly wings. He was also ordained as a minister at Almena, Kentucky, September 13-19, by Rev. W. L. Maddix, F. M. Logan, and R. Gee, and may the good Lord help him to hold out faithful unto the setting of the sun.

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SOUTHERN OHIO CONFERENCE

The Southern Ohio Christian Conference held its ninety-third annual session with the church at Antioch, Clermont County, Ohio, October 10, 11, 12, 13, and 14. Twenty-five years ago the conference was held at Antioch. Many of those who were present and prominent at that session will be seen and heard no more among men, but they have left to their followers a rich legacy of faith and good works.

The conference was opened on Friday evening with a conference sermon by Rev. W. V. Miller, of Lynchburg, Ohio, in which the speaker discussed the blessings and powers of faith. It was a strong sermon, by a strong man, and was well received by the audience.

The Hon. B. E. Gardner, of Nicholsville, Ohio, presided over the session, and to say that he did it well is to voice the united sentiment of all concerned. Rev. Andrew Jackson Bowman, of Manchester, is the painstaking secretary and was always on the job and ready for the work of the day.

The conference had during the year been called upon to give up its president, Rev. S. L. Swope, whom God called to the higher life, and whose presence was greatly missed. Only those who knew him can appreciate the sorrow felt by his brethren in the loss they sustain. On Sunday evening the Committee on Condolence conducted a memorial service in his memory in which others were mentioned who had lived and labored among us.

"The Conference Greeting" was conducted on Saturday morning by Rev. A. A. Love, following which the president gave his annual address—short, concise, and suggestive. The morning sermon was given by Rev. W. A. Warner, of Higginsport, who brought us a message of love—the love of the Father for wayward children, to whom he would always and ever extend a welcome upon their return to him.

We all felt the absence of Rev. J. T. Melvin and wife, Rev. H. E. Butler and wife, Rev. H. A. Gaskins and wife, and Rev. I. M. Walker, whose faithful attendance and splendid service heretofore makes them valuable members of the conference. Each and all of them so far as known had a good and satisfactory reason for not attending.

This conference conducts a public examination of its ministry and churches, the following being the questions for the ministry as asked and answered at the late session:

1. Have you been a pastor?
2. Of how many churches?
3. Do you visit and pray with your people directly as pastor?
4. Are you engaged for the coming year?
5. Do you give your entire time to the ministry?
6. What part of your time do you give?
7. Have you carried out as far as you could the plans of the conference and of The American Christian Convention?
8. Have you called attention in any special way to any or all of the following subjects: Missions, Education, Sunday-schools, Christian Endeavor, Temperance, and Denominational Principles?
9. Have you taken all the collections?
10. Do you take THE HERALD OF GOSPEL LIBERTY, and the *Christian Missionary*?

Among the many good things done at this session was the starting of a plan to create a "Ministerial Relief Fund." A committee was appointed to consider the matter and report, which it did as follows:

Your committee, to which was referred the matter of a Ministerial Relief Fund, would report as follows:

We have given the matter the attention possible to us in the limited time at our disposal, for we can but think that the importance of the matter is even greater than we have yet conceived. Ministers usually give their lives to the ministry, and that, too, without sufficient compensation to enable them to provide for age and infirmity, and often follows humiliation almost unbearable.

Your committee recommends that for this year the churches be requested to make an offering to the Relief Fund, and that such offerings be made at the time of the May communion service, but if not then, at such time as shall be most convenient and agreeable to the local church.

We recommend that the Secretary for the Department of Relief be made responsible for the effectiveness of this undertaking and that he be expected to see to it that a copy of this report is put into the hands of each minister of the conference, not later than the fifteenth of April, 1914, and that he be requested to make every additional effort to

make the offering general in our churches and as generous as may be.

That the secretary for the Department of Relief be urged to make every effort to call attention to the worthiness of this matter and to secure personal gifts, bequests, and donations to this fund.

That we take the idea of a permanent plan under advisement for one year and if a better plan than this one can be devised that it shall be substituted for it.

That all the money raised for this fund shall be sent to the conference treasurer, who shall keep the account and the fund subject to the direction of the Department of Relief.

On Saturday afternoon Rev. T. F. Bagby gave us his reasons for believing the Bible to be the Word of God, and they were reasonable reasons, and given in a very reasonable way.

Rev. C. C. Lawwill occupied the pulpit on Saturday evening and discussed in a very clear and logical way the "Christian's Hope, an Anchor to the Soul," at the close of which a talk was given on our work in Porto Rico.

Rev. L. M. Shinkle conducted the morning service on Sunday, giving his hearers, as Brother Shinkle always does, food for thought, and set all our hearts vibrating with new hope, and a clearer vision of God and duty. The afternoon of Sunday was devoted to the "Conference Communion Service," at which time an address was given on "The Country Church," which was followed by the communion of the Lord's Supper, conducted by Rev. W. W. Bagby and Rev. L. M. Shinkle. As before stated, a memorial service was conducted on Sunday evening with which the conference closed a day of fellowship and service which has seldom been equaled, and perhaps never surpassed, but with all a day of lights and shadows, of joy and sorrow, of meeting and parting, but which was filled with hope, fellowship, song, and sermon.

Monday afternoon was devoted to missions under the management of the Conference Woman's Board. Mrs. Alice M. Burnett, of Dayton, president of the board, presided, and gave an address on "Our Field and Our Workers in Porto Rico." Rev. C. P. Garman, one of our missionaries to Japan, now home on furlough, was present and gave the address of the afternoon. He gave a descriptive talk on the facts and conditions of Japan, which delighted, instructed, and inspired the conference.

At the close of the afternoon service an offering was taken for missions which counted up to $130.00 and it came from an audience of about thirty people, for most of the audience had to retire in order to reach their homes, prepare the evening meal and return in time for the closing service of the day.

The evening of Monday was given to Christian Endeavor, and was conducted by Rev. W. V. Miller, secretary for the department, who read the report of the societies, gave an address and otherwise made himself useful in the work he had on hands.

Rev. Samuel Quinn Helfenstein, D. D., editor Sunday-school Literature, was present and gave an address on "The World-Wide Sunday-school Work of To-day." Doctor Helfenstein was a welcome visitor, who greatly pleased his hearers who prevailed upon him to remain and preach for them on Tuesday evening. Personal fellowship with such men is a far greater blessing than any of us have yet realized.

On Monday evening occurred one of the many really pleasant features of the session. It was the presentation of certain books to the president and secretary as an expression of respect and appreciation from the conference. This was done by Rev. R. H. McDaniel, who in a characteristically pretty speech, gave these tokens of respect and appreciation to our worthy officers. Brother McDaniel is a masterhand at such work.

Rev. C. C. Lawwill, secretary for the department of Sunday-schools, submitted the report for his department. The report showed more schools reporting than for several years immediately past, and better work done by them.

On Sunday morning at the close of the Sunday-school mention was made of the bells that should go to Porto Rico, and immediately some interest was manifested, and Rev. T. F. Bagby was quite anxious for the schools of the conference to undertake to send one of the bells.

He was advised to have the matter taken up by the department of Sunday-schools, which he said he would do, but the writer left before the matter was presented, and hence does not know what was done.

Rev. W. A. Warner, secretary for the department of Publishing, read a ringing report for that department. The conference requested it for publication in THE HERALD OF GOSPEL LIBERTY.

This conference is in the habit of sending THE HERALD OF GOSPEL LIBERTY to at least three persons each year as an expression of interest in our publications. This year, however, the whole amount was donated to the widow of our deceased president.

On Tuesday morning Rev. W. R. Brodt occupied the pulpit at the hour of morning worship and preached upon the subject of "Partaking of the Divine Nature." Brother Brodt is a man of deep conviction of truth, and fearless in his announcement of it, and though he may hold to beliefs from which his brethren dissent he never shows indifference nor fails in his duty.

Rev. Oren B. Case, pastor of the church, had made every possible arrangement for the entertainment of the conference, and everybody was agreeably located and looked after with the care and hospitality which has always characterized the people of Southern Ohio. The music was first-class, the weather conditions entirely to our liking, and every body was happy and hopeful.

Southern Ohio needs a few more strong men in the ministry. Let us pray the Lord of the harvest to send laborers into that part of the field.

The writer was compelled to leave the conference on Tuesday afternoon and of course missed the entire afternoon and evening sessions, but can give assurance that the high standard attained by the first days would not be lowered in the closing hours of the session.

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"There are moments of peril and hours of affliction, but our days are passed habitually in mercy and lovingkindness, in peace, and plenty."

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The magnificent privilege of life is to take part in this work and do it with our might, and do it unto the end.—*Richard S. Storrs.*

SUNDAY SCHOOLS

Rev. Walter G. Wicker, A. M., Litt. D., Sec'y
Elon College, N. C.

Lesson for November 9, 1913

ABSTINENCE FOR THE SAKE OF OTHERS

Romans 14:7-21

GOLDEN TEXT—It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth.—Rom. 14:21.

Time—The date of the epistles to the Romans is A. D. 58.

Place—Written at Corinth by Paul.

Daily Readings

Monday, November 3, Abstinence for the Sake of Others.—Rom. 14:7-21.

Tuesday, November 4, Corruption and Punishment.—Jer. 21:3-14.

Wednesday, November 5, Uncontrolled Passion.—Hosea 7:1-7.

Thursday, November 6, Watchfulness.—Matt. 24:32-51.

Friday, November 7, Self-denial.—1 Cor. 8:1-13.

Saturday, November 8, Christian Liberty.—1 Cor. 10:23-11:1.

Sunday, November 9, Paul's Use of Christian Liberty.—1 Cor. 9:16-27.

Introduction

This is the World's Temperance lesson which is to be studied by the great hosts of Sunday-school students to strengthen them against "legalized crime," and to make them stronger against the use of all forms of intemperance. Many of our states are enjoying the blessings of prohibition because of the cultivation of the temperance sentiment among the young people of the country through the Sunday-school. Every State in the union can have temperance if more attention is given to the training of the young, both in Sunday-school and public school, in the better understanding of the temperance problems. Make the sentiment against any evil in our land strong enough and the evil will die. The only thing that keeps an evil alive is the public sentiment for it.

Comment

I. *Judge Not, But Help One Another.* 7-15.

The first verses of our lesson give a strong setting for the right conception of life. Not unto ourselves, but unto the Lord we live. We are not our own. We are bought with a price—the price of the blood of Jesus Christ. We die not to ourselves, but even our death is unto the Lord. Whether we live or die we are the Lord's. He is the universal Lord of both the living and the dead, for the dead live through the resurrection of Jesus Christ. Since this is so, it is utter folly for any believer to set himself as judge of his brother. There was never a time when the truth taught in this conception was more needed than to-day. Passing judgment on others is almost a universal sin and is doing much to hinder the progress of the kingdom. The time will shortly come when we shall stand before the Judge Supreme to give an account of every idle thought and word, and although our words, thoughts, and actions

here may be hidden from the eye of man, yet that all-seeing eye which pervades the inmost recesses of the human heart will reward us according to our merits.

Each one of us shall give an account of himself to God. This is a personal and individual matter. There is no man so great; none so obscure, but that he must be summoned before the Judge and each one summoned must appear. We must give our account, not to man who may be deceived, but to God who knows the secrets of all hearts. To the righteous, the all-seeing eye, the omniscient mind, the omnipresence of His spiritual power will be a blessed protection; but to the wicked, the intemperate, and the sinful these qualities of the divine nature will make Him a savior of death unto death. There is no escape from His just understanding of our conduct, yea even our motives, and he can understand us through and through. He is holy and His holiness will be the protection of the saints of God, but to the unholy His immaculate presence will be blighting to all forms and manner of sin. No sin can possibly be so covered that He cannot see it unless it is covered by the blood of the Lamb; no thought or imagination can be so hidden that He cannot understand it altogether. Because He is the One through whom we have been redeemed, we shall not be afraid to render unto Him our account for He will hear us if we have been *faithful* unto Him. Because God is such a loving, tender, discerning Father, who is able to deal justly with His children and show mercy unto all those who have been true to Him, the Christian shall rejoice to come into His presence and be judged by Him who is able to save unto the uttermost all who come to Him. Each is to render an account of *himself*. Not of his neighbor. We may criticise our neighbors here. We make excuses for not accepting Jesus Christ because our neighbor is not doing his duty; but there no such excuse will meet the demands of justice. A great deal of the criticism against Christianity is not against Christianity, but against the inconsistencies of the Christian life. Real Christianity can stand all the criticism that the world can bring to bear against it. This is not true of any form of sin or intemperance. As we are each to render our own account to God, we should stop judging one another. Others may lay down laws for us as to what we shall eat or drink and we may very properly laugh at them for they are not our judge. If our conduct is approved of God, though all the elite of the world think otherwise, we are indeed fortunate and admitted to the best society. Away with your wine parties, card parties, and worldly practices and allow God to choose your company, your conduct, and your practices and then the judgment will be a glorious protection and we shall be ushered into the presence of the angels and the redeemed when we pass to the great judgment seat. Love is the ruling power of the Christian life and if our eating something which in itself is perfectly proper is going to grieve some brother and above all lead him into sin and ruin, how can we do it? We had better have our own liberty curtailed than to have his soul lost. Though you may claim that some questionable things are perfectly harmless, it is far better to abstain from them rather than by your example lead others to lose faith in the purity of the Christian and give up all hope and loyalty and love for the cause of Christ. If we magnify our liberty to the sacrifice of our brother's soul, we walk no longer in love. A true Christian will forbear many things about which in themselves he has no compunctions, lest he destroy him for whom Christ died. If Christ gave up His life and sacrificed all for us, we can certainly give up our petty rights for our brother for whom Christ died. The demands of Christian love are more to the true follower of Christ than the permission of Christian liberty. We should never forget that even the weakest brother is a brother for whom Christ died, and if we would be true to Christ we must seek to save all whom Christ would save.

II. *The Nature of the Kingdom of God.* 16-21.

The real test of our relation to the kingdom of God is not our scrupulousness in eating and drinking, but in the manifestation of righteousness in our lives and peace in our hearts, and manifesting this righteousness and peace towards others. Further, this conduct toward others must fill us with joy in the Holy Ghost. The object of our pursuit should be the things which make for peace, the things whereby we may build one another up in the Christian life. Peace and order are far more important in the church than hair-splitting distinctions that are made in the scathing criticisms of those who are always bickering and back-biting. The true principle of total abstinence is found in verse twenty-one. It applies not only to intoxicating liquors but also to a great many other things in life for which many who profess faith in Christ are guilty. This rule will go far towards settling many questions that are troubling many professing Christians as to whether they should do this or that. We may do anything that we can do in the true spirit of Christ. The real question is not whether a thing is wrong in itself—whether it will injure us—but whether it will injure others—whether it will cause them to stumble by our doing it. I cannot have meat or drink or any other indulgence if by my indulgence as a lover of the kingdom and of my fellow men if thereby I destroy the works of the kingdom. I know that all meats are clean if received with thanksgiving but I know that there are those that cannot eat them with a clear conscience and they are evil for that man. Whenever we sin against the conscience, we are destroying the citadel of the Christian life for herein is developed the religious experience that enriches our life. If any one else is to be injured by my indulgence, no matter how innocent the thing is for me, I cannot afford to do it. That settles the moderate drink question, the tobacco question, the dance question, the theater-going question, and many other questions that are of doubtful propriety. It settles the church fair question, the white tea, the pink tea question, the billiard question for the Young Men's Christian Association, the gambling question, the card-party question, and all the rest of that class of questions that Christian people are not agreed on. There are some things that are known by all to be right; there are some that are known by all to be wrong; and there are many questions that are doubtful in the minds of many. The only Christian course for us to take is to leave off the things of doubtful propriety until they are settled beyond doubt then we can always be sure that we are on the safe side.

CHRISTIAN ENDEAVOR

Rev. R. A. Watkins, D. D., - Secretary
Albany, Missouri

Topic for November 9, 1913

CHRISTIAN HOME LIFE

2 Timothy 1:1-5

(A meeting in some member's home, if convenient, led by the Social Committee.)

MARGARET H. BRICKHOUSE

Suggestive Readings

Monday, November 3, Home Transformed. Mark 5:15-20.

Tuesday, November 4, Home-lovers. Prov. 25:17; Tit. 2:5.

Wednesday, November 5, Worthy Mother. Prov. 31:10-31.

Thursday, November 6, Christ in the Home. Matt. 8:14-17.

Friday, November 7, A Christian Home. Philemon.

Saturday, November 8, Hospitable Homes. Matt. 25:34-40.

Christian Home Life

"The Beauty of the house is Order,
The Blessing of the house is Content,
The Glory of the house is Hospitality,
The Crown of the house is Godliness."

"Every home has its own keynote, which finds expression in the material things which minister to the comfort and happiness of the family. Fashion, entertainment, outward show, pleasure, may be the ruling motive in one, while comfortable furniture, harmonious colors, restful conditions, a true hospitality without display, sound the keynote of sincerity in another. The manner of spending strongly indicates character, and creates an unconscious atmosphere which is the outward expression of the inward and invisible spiritual motive that underlies the family life.

"Standards of life come before standards of living, and, first of all, the home should minister to the physical, moral, and intellectual development of its members. Where family life means unselfish devotion and self-sacrifice 'there is a spiritual relationship in which each gives according to his power and receives according to his need.' *"Annie Dewey (The Outlook.)*

The following prose selections are taken from S. D. Gordon's "Quiet Talks on Home Ideals."

"Home is where love lives. Not where it boards, nor pays occasional visits, nor even where it may be a sort of permanent guest, with familiar access to certain rooms and cozy corners. But where it owns the front-door key, sits by the glow of a hearth-fire of its own kindling, and pervades the whole house with its presence. It may be a king's spacious, luxurious palace. It may be the poor man's narrow-walled cottage, or anywhere between these two extremes.

"The first home was in a garden. It was

planned so. The freshness and fragrance of the garden filled the home. The wholesome sweetness of nature was the only air breathed. And the garden has never left the home. Even in the city, where the blueness of the sky, the smile of the stars, and the freshness of real air, are almost forgotten, even there remnants of the garden still cling. There is always a bit of Eden left, even in the city.

"Home things tangle and twine themselves close and clinging about the heart, until the tendrils are unable to unclasp their fingers. To the outside man a chair may be just a chair, one of a thousand; but to you it has a caressing voice, that speaks to your heart of memories and faces and experiences woven inextricably into the fabric of your life.

"Home things to eat have a fine flavor all their own, that can't be imitated by any Parisian chef. Everybody who ever had a home, a real home with a garden, knows that a potato served in a hotel, even a fine hotel, has no such taste as the one your own hands have planted, and 'worked' and dug up, and that has been cooked and served by hands that love you and that you love."

"A father and mother living together with their children, tender in their love, pure in their lives, strong in their convictions, simple and orderly in their habits, do infinitely more than presidents and governors, legislators, educators, and clergymen can do in making a strong nation.

"The simple altar of worship with its recognition of the heavenly Father's hallowed and hallowing presence, the fine reverence for authority, and the mental and moral training and discipline which enter so potently into character-building—these belong to the very genius of home. Without them there may be an inhabited house, but not a home."

"Come, let us live with our children,
  Earnestly, holily live;
Knowing ourselves the sweet lessons,
  That to the children we give;
Fresh from the kingdom of heaven
  Into their earth-life they come,
Not to abide—we must guide them
  Back to the heavenly home.

"Come, let us live with our children,
  Lives that are noble and true,
Letting the love of the Father
  Shine forth in all that we do;
Sent in His infinite wisdom,
  That we may teach them aright;
Ours for to-day—we must guide them
  Up to the heavenly light.

"Come, let us live with our children,
  Tenderly watchful and near
To their young lives, now unfolding;
  Ready with counsel and cheer,
Giving them strength for life's battles,
  Helping when evil betides,
Building so well that they shall be
  Temples where He abides."

"He called me 'father'—and it seemed
  As though my boy, the boy I had,
Were but a boy of whom I dreamed;
  That never was there such a lad
As he who begged for fairy tales,
  And wanted stories every night,
And greeted me with cheery hails—
  Ah, but he was a joyous sight!

"His hair was golden and was curled
  In crisp, short ringlets on his brow—
No boy was yet in all the world
  As jolly as he was, somehow;
And deep within his eyes was trust
  And faith and great belief in me—
A boy that made me know I must
  Be just as true as man can be."

"The home is the holy of holies of a man's life. There he may shut himself in from all the world. There he comes in from the cold and strength-sapping strife and work of the outer world. He warms himself at love's fires. He renews his strength in love's atmosphere. He rests both spirit and body in love's faith and confidences. It is his starting-point out on his errands in the world and his returning place or the nourishing of his life afresh.

"Home means privacy. There is a stubborn tendency in present-day life to rob us of privacy; to steal away the quiet corner where in silence one may sit and commune with his own spirit, and listen to the voice of God within his soul. There can be no strong life without privacy. In the crowd and street character must live, and be put to the test, and develop its strength, but the solitude of the inner chamber is where it is made, and made deep.

"And home means rest. Resting is one of the absolute essentials of strength, and of strong character. There is a good tiredness, which brings good sleep, and which leaves in sleep. But excessive fatigue is a subtle foe, to be earnestly fought. We should fight it for character's sake. And the home should be kept sacred to its mission of rest. It is not simply the rest of quitting at six in the evening, and not needing to begin again until seven or eight the next morning; but the rest of readjustment of spirit, the rest of sweet harmony.

"And home means faith, sweet mutual confiding. There is no rest equal to that of being with the one whom you trust absolutely, and who unquestioningly trusts you. That is the secret of real rest, and of the new inspiration that rest brings.

"Four simple letters of our alphabet, l-o-v-e, tell the one great secret of home-making. Love means more than loving; that is, more than tender heart, and endearing word, and fond caress. If it be a sufficient telling of what God is to say that He is 'love,' then that word must mean far more than we have been reading out of it, even in our most thoughtful moods. Love means all the powers of one's being disciplined, and devoted in all their keenness and strength and maturity, to the one loved, and that, too, through all the long years until the web of life is fully woven. This is God's secret of life. Such love shows itself, not only in the gripping, driving purpose, but in a thousand little ways. It will be felt in all the planning, in money affairs, in the punctual fitting into the home schedule, in thoughtfulness about little things, in word, and act, and look, and very presence. Such love is the one secret of the true home."

"Two Loves"

"Two loves came up a long, wide aisle,
  And knelt at a low, white gate;
One—tender and true, with the shyest smile,
  One—strong, true, and elate.

"Two lips spoke in a firm, true way,
  And two lips answered, soft and low,
In one true hand such a little hand lay
  Fluttering, frail as snow.

"One stately head bent humbly there,
  Stilled were the throbbings of human love:
One head drooped down, like a lily fair,
  Two prayers went, wing to wing, above.

"God blest them both in the holy place,
  A long, brief moment the rite was done;
On the human love fell the heavenly grace,
  Making two hearts forever one.

"Between two lengthening rows of smiles,
  One sweetly shy, one proud, elate,
Two lovers passed down the long, wide aisles,
  Will they ever forget the low, white gate?"

—*Abarm J. Ryan.*

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CHRISTIAN ENDEAVOR SECRETARIES —TAKE NOTE

I have this day sent to Dr. Burnett a revised list of the Christian Endeavor Societies of the Christian Church, as they have been reported to me by Conference Christian Endeavor Secretaries. The list contains 134 societies. We have many more than that. I have no word from the Central Ohio, Southwestern Iowa, Mt. Vernon Ohio, none of the Canada conferences, and a number of others. I cannot name now. If your society or your conference has not been reported, will you not see to it that a report is sent to me at once. The Christian Endeavor Department in the *Christian Annual* for 1914 must adequately represent our strength. The hearty cooperation of conference C. E. secretaries will assist us much. Can we not count on you?

Sincerely yours,
E. A. WATKINS, *Secretary.*

EDUCATION

Rev. W. G. Sargent, B. A., - Secretary
Providence, R. I.

"Our schools are the backbone of our future prosperity."

"Whenever the Church has proved inadequate it has been due to inadequate leadership."—John R. Mott.

"No church has a moral right to call young men into the ministry that is unwilling to provide the best facilities within its power for their equipment."—Rev. O. P. Furnas.

REPORT OF THE SPECIAL COMMITTEE TO CONSIDER WAYS AND MEANS TO PROMOTE WEEK-DAY INSTRUCTION IN RELIGION

Federal Council of the Churches of Christ in America

BY REV. GEORGE U. WENNER, CHAIRMAN

[Reprint from Christian Unity at Work, a volume containing the account of the First Quadrennium of the Federal Council of the Churches of Christ in America. Edited by Charles S. Macfarland, Secretary. Price, $1.00. Postage, 20 cents. May be ordered of the Book Department of the Federal Council.]

In 1905, at a memorable meeting in Carnegie Hall, New York, a resolution was adopted by the Inter-Church Conference on Federation, "recommending for the favorable consideration of the Public School authorities of the country the proposal to allow the children to absent themselves without detriment from the public schools on Wednesday, or on some other afternoon of the school week, for the purpose of attending religious instruction in their own churches; and urging upon the churches the advisability of availing them-

selves of the opportunity so granted to give such instruction in addition to that given on Sunday."

The further consideration of the subject was referred to the Executive Committee. By direction of the Executive Committee, the subject was presented in a report to the first convention of the Federal Council at its meeting in Philadelphia in 1908.

After an earnest and prolonged discussion, the Council adopted a series of resolutions, and authorized the appointment of a committee to confer with committees of the National Educational Association and the Religious Education Association and to report at the next meeting of the Council on the subject of ways and means for the promotion of week-day instruction in religion.

The committee met in New York October 23, 1912. The preliminary work of conference with the Education Associations had been done early in the quadrennium by a sub-committee of the Committee on Literature and Education. It had conferred with representatives of the Religious Education Association. The National Education Association failed to respond to repeated invitations to meet with the joint committee.

From conferences and correspondence with leading educators and churchmen, as well as from observation of the trend of discussion in ecclesiastical bodies and in periodicals, we have gained our impressions of the state of public opinion on the subject committed to our consideration.

We note a deepening appreciation of the need of religion in the education of the young and a widespread interest in all plans that will further this end.

A generation has grown up under the influence of a materialistic philosophy with a conception of life alien to the teachings of Christianity.

The church, by her emphasis on the value of the individual soul, has sometimes overlooked her obligation to the community. By confining her work to the narrow circle of the parish or the denomination, she fails to reach many of those who do not belong to her immediate society. The public school by reason of the independence of church and State, is unable to enforce the highest moral standards because it is unable to avail itself of the effective influence of religion.

The lack of religious restraints, more than that, the lack of religious inspiration in the pursuit of high ideals, is acknowledged to be a serious defect in the American system of public education. With no disposition toward pessimism, we believe that the state of society, from the standpoint of church or State, demonstrates the need of such a force as religion only can supply, and emphasizes the importance of more comprehensive and systematic instruction in religion than our present methods afford. This need is serious and imperative and while widely neglected is at no point trivial.

Education does not mean the impartation of information. It means the development of character.

Without religion there can be no true education. We do not confound religion with dogma. We know very well that religion is a life. It cannot be taught. It must be imparted. But we also know that the Christian Church in her fellowship of faith, and in the divine forces with which she has been endowed by her Master, has the resources that are required for the development of soul and character which is the aim of all true education.

The precepts of morality unsupported by faith in God and the verities of religion, are incapable of producing the highest attainments in character. This is leading many, who for a time have stood aloof from the Christian Church, to recognize her true function as a teacher of the nations in the things that pertain to God and the eternal life.

Here, then, is presented our opportunity. Instead of being discouraged by the outlook, we behold an open door through which we may enter in upon a field of largest usefulness and service. The very conditions that seemed to spell defeat will in due time prove to be the harbingers of victory.

At the meeting in Philadelphia in 1908, the Federal Council by resolution endorsed the general principle, recognizing the duty of the churches to provide adequate religious instruction for their children and calling for more time to be given to this subject on week-days, in view of the fact that the hour at Sunday-school and the religious exercises of the public school do not meet the requirements of "adequate religious instruction."

A careful study of the situation, however, convinces us that there are conditions which prevent the immediate adoption of a practical plan.

A unanimous public opinion does not support our claim. It is not a time when moral and religious considerations have compelling cogency, and it is not our purpose to introduce an element of confusion or strife.

There are theoretical questions among ourselves, arising from diverse conceptions as to the relations of church and State. While the State concedes to some denominations the use of the entire week in the parochial school for the purpose of educating their children, there is a lurking fear that some principle would be violated if to other denominations were given even a portion of a single day. It will take time before such seeming inconsistencies can be reconciled.

It is a question whether the churches would be prepared to avail themselves of the opportunity if it were given. The lack of pedagogical experience on the part of some of the ministers and the paucity of men and women in our churches fitted for expert work in assisting the pastor, will for a time prove an objection to the plan. The inadequacy of educational material in our church buildings and school houses would for some time hamper the churches in their educational work.

Denominationalism, the identification of religion with a certain theory of religion, makes it difficult for Protestants to unite upon an effective method of carrying out such a plan.

The work of instruction in religion has for so long a time been delegated to other agencies, in our earlier history to the public school, subsequently to the Sunday-school, that only a small percentage of our churches regard it as a distinct duty and function of the church, as truly as preaching or public worship. Even in that holy of holies, the Christian family, not a foreign or independent society, but from the Christian viewpoint a part of the church, there has been a marked neglect of this duty under the mistaken assumption that is being adequately attended to by some other organization.

Instruction in religion is a function of the church, through its ordinary agencies, in particular the ministry and the family. Until the churches realize their obligations in respect to this fundamental duty of the Christian communion, it may be premature to ask for privileges of which they would not and could not avail themselves.

We are compelled, therefore, to concede the weight of these practical objections to our plan. We do so with sorrow, because we thus publish to the world the shortcomings of the church. For we cannot forget that the church is the mother of education. The public school system was not originally a creation of the State. It is the outgrowth of the schools which the church established for the promotion of religion. For generations she has failed to exercise the functions that properly belong to her. She has transferred them to auxiliary organizations or has neglected them altogether, and now she justly suffers the consequences of atrophied powers.

A question like this is too momentous to be settled by the resolution of a convention. It is a subject in which the churches themselves need to be educated and stimulated. They must realize their obligation and obtain a vision of their opportunity. It will then be easy to provide adequate agencies and means for the accomplishment of the task that is set before us.

We therefore recommend:

1. That the Federal Council again place on record its resolutions of 1908.

"That there can be no true and complete education without religion; to provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty. That the hour at Sunday-school, the religious exercises of the public school and the ethical instruction of the public school, through the personal influences of the great body of religious public school teachers, do not meet the requirements of adequate instruction. That to provide religious instruction for their children is not only the duty of churches, it is their inherited and inherent right, and this right should be recognized by the State in its arrangement of the course of school studies."

2. That whenever and wherever public sentiment warrants such a course, the public schools should be closed for half a day for the purpose of allowing the children to attend instruction in religion in their own churches. As compared with other Christian countries, an allotment of eight per cent. of school time

Knees Became Stiff

Five Years of Severe Rheumatism

The cure of Henry J. Goldstein, 14 Barton Street, Boston, Mass., is another victory by Hood's Sarsaparilla. This great medicine has succeeded in many cases where others have utterly failed. Mr. Goldstein says: "I suffered from rheumatism five years, it kept me from business and caused excruciating pain. My knees would become as stiff as steel. I tried many medicines without relief, then took Hood's Sarsaparilla, soon felt much better, and now consider myself entirely cured. I recommend Hood's."

Get it today in usual liquid form or chocolated tablets called **Sarsatabs.**

for religion would not be an immoderate allowance.

3. That where it is not feasible to obtain a portion of the time belonging to the school curriculum, the churches should see to it that after school hours on week-days, at least one hour's instruction in religion be given to each child of the congregation.

4. That ecclesiastical bodies and theological seminaries be urged to give increased attention to the pedagogical training of candidates for the ministry.

5. That as citizens, having in mind the highest ideals of education, we exercise care in the selection of teachers and superintendents of public schools with respect to their religious character and the personal influence they would be likely to have upon their pupils.

6. That we invite the National Education Association, the Religious Education Association, and other Associations interested in this subject, to appoint committees to confer with our committee on ways and means for promoting week-day instruction in religion.

7. That the further consideration of the subject be entrusted to the Federal Council's standing Commission on Education with the request to report from time to time to the Executive Committee, and at the next meeting of the Federal Council.

In thus recommending the continuance of this important task, it is earnestly urged and contended that a fundamental duty of the Churches of Christ in America in their obligation to the nation and its social order is the truest higher education of youth, which must, as a direct and clearly-defined task, certainly include, in the largest sense, instruction and training in morals and religion.

FOREIGN MISSIONS

Rev. M. T. Morrill - - - Secretary
Dayton, Ohio

Rev. E. C. Kerr, West Liberty, Ohio, is giving his people a trip around the world by a series of missionary lectures about the famous mission fields. Wouldn't it be a good plan for your church to engage him for one or more of the lectures? His topics are most timely and interesting.

Rev. S. M. Zwemer, D. D., says of Islam: "It is only one of the great non-Christian religions which gives a place to Christ in its book, and yet it is the only one of the non-Christian religions which denies His Deity, His atonement, and His supreme place as Lord of all, in its sacred literature. In none of the other sacred books of the East is Christ mentioned; the Koran alone gives Him a place, but does it by displacing Him. With regret it must be admitted that there is hardly an important fact concerning the life, person, and work of our Savior which is not ignored, perverted, or denied by Islam."

Following is part of a letter from the Secretary of the Young People's Department of one of the larger Boards. He has been a missionary in Japan.

"I read with much interest your article upon 'Great Opportunities and Slender Equipment,' in the last number of your magazine. I hope and pray that in response to your earnest appeal your laymen of means will be led to respond to the call for larger gifts, in order that the work may be adequately equipped. We also are in urgent need of larger equipment, not only in Japan, but in all other fields excepting Africa, where we have our work well established."

Notice the phrase, "Your laymen of means." Isn't it time to dedicate a fair proportion of your means to this magnificent work for the kingdom of God? Respond right away, while you have the vision.

"Japan, with its population of fifty-five millions, its passion for progress and efficiency, and its preponderating influence in the Far East, presents one of the greatest opportunities in the world for the preaching of the Evangel. The winning of Japan is important, not only for the sake of the Japanese themselves, but because their example will be caught up and followed far and wide in the East.

For instance, if Japan became truly Christianized, the influence upon the great numbers of Chinese students who go to Japan for training would be enormous. The annexation of Korea—just emerging from the sleep of centuries, and whose possibilities are great, for it has an area of over seventy thousand square miles, and a population of twelve millions—is another evidence of Japan's determination to occupy a large 'place in the sun.' Politically and commercially the future of the land of the Mikado seems bright, but yet the vast majority of the people are unevangelized, and know not the true God." —*London Christian.*

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ANNUITIES

A few of our friends have already given the Mission Board money on the Annuity Plan, by which they get a large rate of interest, and have no care or worry about their investment. This is especially favorable to elderly people who wish to avoid anxiety and at the same time secure a steady income. Many boards have large funds given on this plan. Write to your Mission Secretaries, Dayton, Ohio, for particulars, which will be cheerfully given.

⁂ ⁂

LETTER FROM MR. SANO

We have a well-written letter from Mr. Genichero Sano, a student in Union Christian College. He is making rapid progress. We hope that Mr. Sano will pardon us for making an extract from his letter:

"Many thanks for the *Shimei*. I guess you had quite good view about the work in Japan, since you set your foot there. I read about the Japanese hotel, in the *Christian Missionary*, which you wrote. It tells the fact. It must be improved for foreigners.

"I am taking the *Shimei* from Japan. I read a few months ago that they appointed a committee to request you to come to Japan as a missionary. Do you hear about it, or have you already decided to go to Japan?"

⁂ ⁂

"THINKING OF HIM"

Sir William Lever, of soap-fame, in speaking of the late Mr. Gladstone, said, "He is the most wonderful person I have ever met. He came to Port Sunlight once, and I took the chair at his meeting. Such was the effect upon me that I could not sleep much that night; I had to walk up and down in the Park thinking of him. He made an extraordinary impression." Some of us can think of a greater than Gladstone, who has made "an extraordinary impression" upon us. Our lives were cold and selfish and ill-satisfied till He came, but we found His blood eased the conscience from the guilt of sin, His death was the death of self, His love the inspiration of the life, His word the moulder of the conduct, His joy the gladness of the Spirit, His peace the calmer of the mind, His promises the cheer of our heart, His Spirit the strength of our life, and Himself the Satisfier of every want.—*Rev. F. E. Marsh, in The Alliance Weekly.*

⁂ ⁂

LIFE AND FAITH

Speak not to me of mighty creeds,
  By men of great and learned thought;
Nor tell me of the wondrous deeds,
  That are by science daily wrought;
But rather of the simple faith,
  That was on earth by Jesus taught.

"Life can be made," the sages strive;
  "We find that science holds the key;
"We can these atoms make alive,
  "And greater things the world shall see."
I know that I in Jesus live,
  And of His life He gives to me.

Who raised the maiden with a word?
  Who gave the widow back her son?
Whose voice th' enshrouded Lazarus heard—
  Brought back the prey that death had won?
Boast not, O sages, when the Lord
  Has but to speak and it is done!

From other creeds I turn away;
  Nor doubts find entrance to my mind;
But onward press from day to day;
  Nor ever wish to look behind.
For Jesus is my strength and stay,
  And all I need in Him I find.

—*L. Shorey, in London Christian.*

HOME MISSIONS

Rev. O. W. Powers, D. D., - - Secretary
Dayton, Ohio

OHIO STATE CHRISTIAN ASSOCIATION

The association convened with the First Christian church of Columbus, Ohio, October 19-22. The pastor and church had made every arrangement for the convenience of the delegates, who were caused to feel at home in every way. The experiment of a Sunday service for the opening of the association was a success, and of much use to the local congregation, although not many delegates and visitors were present. The sermon of Dean Enders in the morning, the addresses of Rev. C. P. Garman and F. E. Rockwell in the afternoon, and the consecration service led by Mr. F. O. Snyder in the evening, were all conducive to a real and deep spiritual tone, which the association did not lose during the remaining sessions.

Some rearrangements of the church building have made it more serviceable. There is now a large room completely fitted up with desk, typewriter, filing cabinets, etc., making a work-room for pastor, Sunday-school secretary, church clerk, etc., and used by each in turn. Placards on the door indicate to what use the room is devoted for any particular period. Here all the supplies needed for the

"Efficiency System" which is being inaugurated in a number of churches, have been installed. Visitors and delegates were much interested in the object lesson thus afforded, and many helpful hints were carried away.

When Rev. E. D. Gilbert, of the Lima church, was giving his splendid address on "Religious Conditions" we were reminded that we had in the persons of Brothers Gilbert and Halfaker pastors of churches that had only recently been struggling for existence, as mission churches. Both Columbus and Lima came to the point of self-support under the pastorate of Brother Halfaker, and under the present leadership both are giving examples of progress that are an inspiration to all of our churches. These two young pastors, with the earnest men and women back of them, are not satisfied to simply gather in the harvest of others' sowing, but are pushing forward to a higher standard of efficiency and service.

The program throughout was excellent. There were few substitutions. Dr. Helfenstein on "The Sunday-school and the Great Commission;" Mr. Garman in two fine addresses on "Japan;" Dr. Burnett in "Our Porto Rico Problems;" Dr. Morrill on "Our Past, Present, and Prospect in Japan," all were of more than ordinary interest. The address of Rev. O. S. Thomas on "The Country Church and the Rural Life Survey," and Rev. Charles Rinehart on "Evangelism," should be given in every conference, and heard by all our people.

On Wednesday the association recessed for the funeral of Rev. S. K. King, of Columbus, a member of the Columbus church and the Ohio Central Christian conference. According to Bro. King's request, Rev. H. J. Duckworth, D. D., of Mt. Sterling, conducted the service, assisted by Rev. Mr. Wagner of the United Brethren Church, who was a near neighbor and old friend of Brother King. The association, conference, and church were represented by the president of the association, who had a part in the service. The mayor of the city, Judge D. C. Badger, Hon. M. B. Earnhart, and other prominent men were pallbearers.

REPORTS FROM CONFERENCES

MICHIGAN CHRISTIAN CONFERENCE

This conference convened with the church at Maple Rapids, Wednesday evening, October 8, 1913. A song service was conducted by Rev. J. W. Yantis, pastor, who also gave the address of welcome, which was a gem of itself. His welcome, first, to that beautiful little inland village; second, because of what you are—a body of Christians; third, because of what you represent—the high calling of the ministry—and delegates of the interests of Christ's kingdom. Our need of your coming, of a *better* organization, greater cooperation, perfect fellowship. In behalf of the church, Sunday-school, Young People's Society of Christian Endeavor, and Ladies' Aid Society. His words were heartfelt, expressing a home feeling for all, and cherishing the thought of a greater fellowship as brothers and sisters. Rev. S. W. Potter, president, responded in an equally eloquent manner. Rev. G. Arnold of Kalkaska gave an address on *The Task of the Church*, which enthused the missionary spirit in the hearts of all.

Thursday forenoon was occupied with roll-call of ministers and churches, treasurer's report, election of *Vice-President* and *Treasurer*. Rev. G. Arnold elected vice-president, and Isaac Hewitt, treasurer—for the thirty-second time. Rev. J. D. Agema of the Northwestern Indiana Conference preached an excellent sermon at the close of that session.

Thursday afternoon—In the absence of Rev. E. T. Spohn, Rev. C. I. Deyo gave an address on *The Broader Spiritual Vision of the Church.*

The evening program was assigned to Supt. J. F. Burk, of the Anti-Saloon League. He failed us, and President Potter arranged a platform meeting. Addresses were given by Rev. C. I. Deyo, J. C. DeRemer, J. D. Agema, Rev. Plews, pastor of the M. E. church, and J. W. Yantis.

Friday morning—After the devotional services by Rev. H. L. Paris, and miscellaneous business, an amendment to the Constitution was adopted, creating The American Christian Convention Department. Rev. C. I. Deyo was elected chairman, or its representative. Rev. J. C. DeRemer preached the conference sermon from Isaiah 40:9. The sermon was a very interesting and profitable message.

Friday afternoon—Our Publications was ably discussed by Rev. Yantis, in the absence of the editor, Rev. J. P. Barrett, D. D. Also *Our Colleges* by Rev. DeRemer in the absence of President McReynolds.

Friday evening—The program assigned Rev. O. W. Powers, D. D., to give an address on our *Missions*, but in his absence, President Potter arranged a platform service on that subject, as follows—*The Need of Missions*, by Rev. H. L. Paris; *The Spirit of Missions*, by Rev. M. L. Preston; *The Result of Missions*, by Rev. Emma Reedy. These addresses were very interesting indeed.

Saturday forenoon—Conference finished its routine business and listened to a very able

REV. S. W. POTTER
President Michigan Conference

address on *Church Unity*, by Rev. E. Mudge, D. D.

In the afternoon a fellowship meeting was announced, with Rev. D. E. Millard, D. D., as conductor. In his absence, the president assigned this position to Rev. C. I. Deyo, followed by communion. It was a veritable love feast. Dr. Mudge, Revs. Potter and Paris assisted.

Saturday evening—The Y. P. C. E. Society held a very interesting meeting, with an address by Mr. Sprague, State Field Secretary.

Sunday morning—Rev. Potter preached in the Christian church and Rev. Deyo in the M. E. church. Bro. Potter preached at Middleton in the afternoon, and in the evening Rev. Deyo addressed a union meeting in the Christian church, topic, *Thirsting for the Living God.* Psalms 42:2.

The Michigan Christian Conference is not a large body, but what it lacked in numbers it made up in zeal and enthusiasm. Rev. A. E. Cobb was transferred to the Ontario Christian Conference, and Rev. Frank Moorhouse to the Huron (Ohio) Conference.

Rev. Emma Reedy was received from the Eastern Indiana Conference. Rev. J. C. DeRemer from the Miami Ohio Conference, and Albert Havens as a licentiate.

C. I. DEYO.

INDIANA STATE CONFERENCE

This association closed its thirty-eighth annual session, held in Greentown, October 21-23, with the election of the following officers:

President, Rev. W. H. Martin, Darlington, Ind; *Vice-President*, Rev. J. T. Agema, Burrows, Ind.; *Secretary*, Rev. R. H. Gott, Kokomo, Ind.; *Treasurer*, James L. Carter, Greentown, Ind.

Department Secretaries—Missions, Rev. W. P. Minton, Goshen, Ind.; Sunday-schools, Rev. W. O. Hornbaker, Muncie, Ind.; Christian Endeavor, B. W. Stoddard, Indianapolis, Ind.; Education, D. A. Long, D. D., LL. D., Merom, Ind.; Publishing, Rev. Arlie Cortner, Upland, Ind.; Evangelism, Rev. Robert Harris, LaFayette, Ind.; Press Reporter, Rev. John A. Stover, Frankfort, Ind.; Trustees—H. G. Brown, Burrows, Ind.; C. S. Masterson, Indianapolis, Ind.

Woman's Home and Foreign Mission Board—President, Mrs. Retha Henderson, Lebanon, Ind.; Secretary, Miss Ina Bowers, Darlington, Ind.; Treasurer, Mrs. H. R. Gott, Kokomo, Ind.; Cradle Roll Superintendent, Mrs. Blanche Hoover, Huntington, Ind.; District Vice-Presidents were all reelected.

The attendance throughout was complimentary to pastors and churches, enrollment showing largest attendance in history of the conference. And most gratifying of all was the real work accomplished. Special emphasis was placed upon the observance of Union Christian and Defiance College days. HERALD OF GOSPEL LIBERTY received special consideration. Thanksgiving week is recommended to Indiana churches and pastors as an opportune time for advertising its merits and securing subscriptions to it and *Missionary* magazine. Another move worth while was inaugurated, and we feel will be far-reaching in final results—the organization of a special Church Extension Fund. One hundred sixty-three dollars were secured in cash and pledges as a nucleus upon which to build. Cash and pledges payable to Treasurer James L. Carter, Greentown, Ind. Every indication now points to securing sufficient funds for liquidating all claims against First Christian church, Indianapolis, Ind. The State owes a debt of gratitude to Rev. M. M. Wiles, of Sheridan, for his sacrifice and untiring vigilance in the interest of our property holdings in that city.

The following resolution obtained:

"That the Indiana State Christian Conference authorize secretary of evangelism, with the secretaries of the local conferences, to select in each local church a lay member, whose duty it shall be to promote free-will pledges in the sum of ten, five, or one dollars for Church Extension purposes in the State, and that such free-will offering pledges be paid to treasurer of Mission Board of Indiana State Christian Conference to be used at its discretion for the purchase of properties and to aid in the erection of church edifices as its wisdom shall direct, and that the secretary of the State Conference shall have printed pledge lists or pledge cards which he shall distribute among the secretaries of the local conferences, and they in turn shall

distribute these among the representatives selected in the local churches."

Rev. Robert Harris, Thornell Ave., LaFayette, Ind., has supervision of this department, and to him we look for marvelous results to be achieved.

It was emphasized again and again that the Christian Church has abundant talent and ample means to perform creditably her share in the evangelization of the world.

Such a splendid array of ministers and delegates in attendance excited the admiration of the local church, and called forth splendid comment on part of local paper, *Greentown Gem*. Prof. N. G. Newman, of Defiance, D. A. Long, D. D., LL. D., of Union Christian, as college men are an honor to any people and an inspiration to all.

Revs. H. R. Jay, W. P. Minton, Fred Chelan, W. O. Hornbaker, A. E. Bagby, J. A. Stover, C. B. Kershner, Robert Harris, H. L. Bailey, and others, who will in a few years secure eminence, compose a body of men of whom Indiana is justly proud and are now making history in interest of Christian Church.

Greentown church, under leadership of pastor A. E. Cortner, and layman William Duncan, accorded to every one present a royal welcome. The ladies received unstinted praise for their culinary ability.

Take it all in all it was a great conference.

R. H. Gott.

THE MANN ACT

Protest Against Weakening the Mann Act by the Chicago Church Federation Council (600 Churches)

In obedience to the rising tide of moral reformation which has swept over this country and the whole world as a result of an awakened consciousness of the prevalence of unrestrained immorality which has resulted in the ruin of girls and the degradation of humanity, the Congress of the United States on June 25, 1910, passed an act popularly known as the Mann Act and technically known as the White Slave Traffic Act.

On February 24, 1913, the Supreme Court of the United States, by the unanimous opinion of all the judges, upheld the constitutionality of this act as a valid exercise of the powers of the National Government under that clause of the Federal Constitution which gives Congress power to regulate commerce with foreign nations and among the several states.

The Court in its decision in Hoke and Economides vs. United States, 227 U. S. Supreme Court reports, page 308, declares that:

"Congress has power over transportation among the several States and that it may adopt not only means necessary; but convenient, to its execution and the means may have the quality of police regulation,"

And the Court concluded by saying:

"We have no hesitation, therefore, in pronouncing the act a legal exercise of the power of Congress."

In the course of its discussion, the Court said:

"Our dual form of government has its perplexities, State and Nation having different spheres of jurisdiction, as we have said, but it must be kept in mind that we are one people; and the powers reserved to the States and those conferred on the Nation are adapted to be exercised, whether independently or concurrently, to promote the general welfare, material and moral. This is the effect of the decisions, and surely if the facility of interstate transportation can be taken away from the demoralization of lotteries, the debasement of obscene literature, the contagion of diseased cattle or persons, the impurity of food and drugs, the like facility can be taken away from the systematic enticement to and the enslavement in prostitution and debauchery of women and more insistently of girls."

In answer to the plea that it is a personal or State question, the Court replied that:

"If the statute be a valid exercise of that power, how it may affect persons or States is not material to be considered. It is the Supreme Law of the land and persons and States are subject to it."

Recently wide publicity has been given to the effective wielding of the strong arm of a strong government which has power to capture and punish those scoundrels who cross State lines in the consummation of their infamous purposes, as in the Diggs and Caminetti cases at San Francisco.

Certain very influential newspapers have, strange to say, either knowingly or unknowingly, voiced the demand and wishes of the lecherous men, both rich and poor, who, feeling the halter draw or seeing prison bars staring them in the face, as a consequence of their seduction of young girls or escapades with immoral women, have expressed a poor opinion of the law.

The Chicago Church Federation Council calls attention to the broad scope and unmistakable validity of this law. It also calls attention of all people to the eternal principles of right and wrong which by this Act of Congress have been written into a law of the land. We also call attention to the low moral tone existing in certain prominent and influential quarters, which makes it possible to suggest a free and unrestrained license to those men who give the first thrust to girls and women and start them on the path leading down to the chambers of death, where at last white slavery flourishes in all of its hideous and revolting degradation.

Therefore, *Resolved*, by the Chicago Church Federation Council in session on September 29, 1913, that:

We call upon Christian churches and reform organizations and all men who desire the safety of our homes, and upon all good women and women's organizations, to support this law in its prohibition of debauchery, whether for gain or for personal indulgence, and we protest against any weakening of the Mann Act for the evil gratification of influential men or others, whose crimes bring the corruption of the innocent or the deeper corruption of the fallen.

We call upon the President of the United States and the Department of Justice to enforce this law rigorously, and urge them never to make void the law by exempting any class of offenders from its penalties.

(The foregoing resolution was adopted, unanimously, at the first fall meeting of the Federation in the Auditorium of the Central Y. M. C. A., in Chicago, Ill., September 29, 1913.)

IMPORTANT

The following resolutions were adopted at the union meeting of the Protestant ministers of Chicago on Monday, September 29, 1913. They were presented by Rev. Dr. William Barrett Millard, Executive Secretary of the Chicago Church Federation Council, under whose auspices the meeting was held.

"Whereas, There is to be held in the City of San Francisco in 1915 a great Exposition in which both American and foreign nations are to participate, and

"Whereas, The moral conditions under which such an Exposition is held are a matter of immediate and general concern, be it hereby

"*Resolved*, That we, the Chicago Church Federation Council in accord with the action of the Federal Council of the Churches of Christ in America, do earnestly urge the City government of San Francisco and the Board of Directors of the Exposition to adopt every means to prevent the exploiting of the Exposition by commercialized vice and to protect the visitors to San Francisco from such influence as would tend to lower public morals and injure the good name of San Francisco in America."

Copies of the resolutions were forwarded to the Secretary of the Exposition, Mr. Rudolph J. Taussig, and the Mayor of San Francisco, Hon. James Rolph, Jr.

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BY REV. J. J. SUMMERBELL, D. D.

This is his work that was so well received and so highly indorsed by those who heard the lectures at the colleges, institutes, etc.

In the Preface is the statement:—"On account of the fact that the Disciples of Christ were brought into existence as a special body by Alexander Campbell, some readers may suppose that this book is directed against them. But it is not; for many of that body do not insist on his views. This book is only directed against the special doctrines of Alexander Campbell."

On page 15 Dr. Summerbell says:—"During the last hundred years the most injurious counterfeit of Christianity has been Campbellism. Let us show that this is true."

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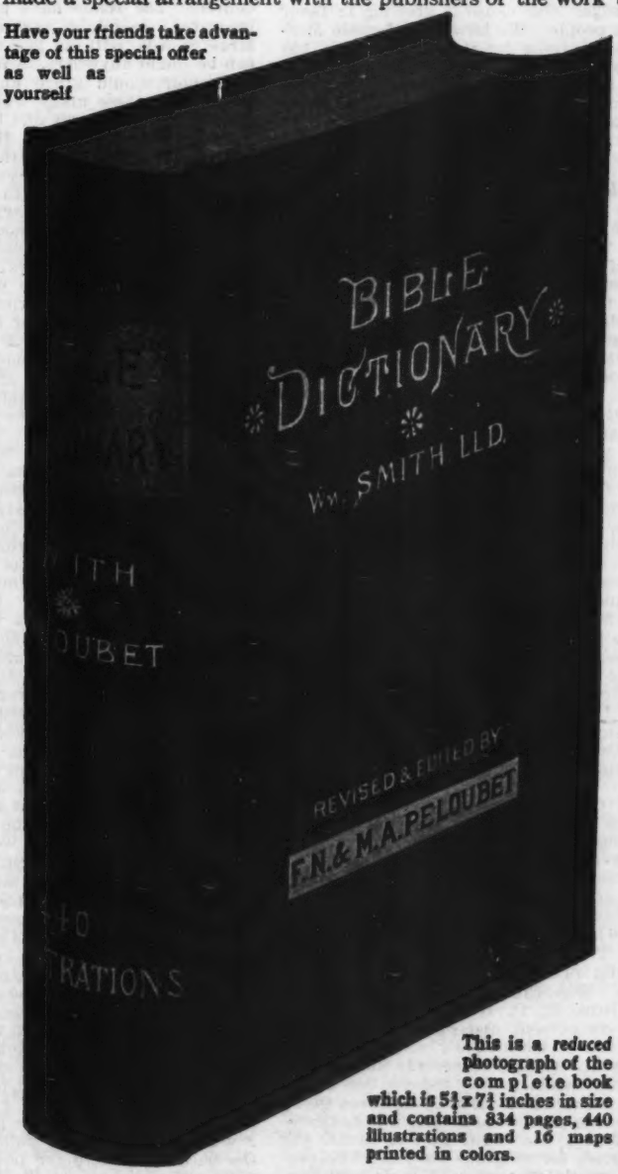

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"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

NEW ENGLAND LETTER

BY G. A. CONIBEAR

Of interest to many in New England is the fact of the marriage of Mr. Edwin B. Edgerly, of Mirror Lake, N. H., and Miss Carrie L. Crossman, of Providence, R. I., on Tuesday, October 14, 1913. The ceremony was performed by Rev. Levi Ferguson, pastor of the Christian church in Mirror Lake. The groom is the son of Senator John A. Edgerly, who at one time was president of the Rockingham Conference. The wedded couple are highly respected in their community and will make their home in Mirror Lake, where because of their training and culture, they will be greatly appreciated.

* * * * *

Our correspondent writes that "the church at Mirror Lake is slowly getting into working order for the winter. We have very helpful and well attended meetings all summer, but our own church people cannot go much, as we all take summer boarders. Our Sunday-school is doing well and is sending Mrs. Levi Ferguson as delegate to the State Sunday-school Convention at Manchester, N. H., October 20-22.

"The 'Ladies' Helping Hand' had a very successful sale this summer, and we are starting in for another quarter's work. Our summer people are very helpful to us in all our church work, for which we are thankful. Rev. Levi Ferguson, our pastor, has been in poor health for over ten months, but is slowly gaining. Visiting ministers and other Christian workers have been very kind and helpful to him and the church through all his sickness, for which he and the church are grateful."

* * * * *

While many of the churches in New England are not supplied with regular pastors, yet most of them are at work quietly and without ostentation, seeking to keep the altar fires burning and build up the kingdom. Some of these churches are in communities where it is difficult to sustain a regular pastor, and yet the faithful of the church do not give up their faith nor their work.

The recent sessions of the Rhode Island and Massachusetts, Merrimack, and Rockingham conferences indicated a vitality of faith and courage that means definite things for the church and the kingdom.

Men are needed to supply the vacant pastorates, but the men needed are those who are content to live simply for the present. Many of the fields are fields of promise and to the man of faith there is a definite reward of success possible in them.

A school for the children of the neighborhood has been started on Sunday afternoons in Boston, at the Tyler Street church, and the indications are that the measure of possibilities in this will be limited only by the number of workers available. The children seem eager to attend.

The church at Lynn, of which Rev. P. S. Sailer is pastor, has a flourishing Sunday-school, but the superintendent feels handicapped by the lack of workers.

Rev. P. S. Sailer spent Sunday, October 19, at Stratham, N. H., with the churches of the village that are considering federation.

The three churches, Baptist, Congregational, and Christian, repose confidence in Bro. Sailer as a safe councilor in this important step.

The Woodstock, Vt., church, Rev. E. R. Phillips pastor, reports church work going on well—the social meetings being especially good—increasing in spirit and strength.

The Bangor, Me., church is supplied at present by a student from the seminary in that city. The church building is in need of some repairs and the church is planning to get things done if possible.

Mrs. T. S. Weeks has her home at Waterville, Me., with her two daughters, the son being in the law school at the University of Maine.

ILLINOIS

Louisville, Oct. 25—The work at Louisville is prospering. Regular services are fine. The ladies are busy in raising money for their pledge. Our cause is growing in favor with the people. We have considerable money to raise to pay for the new building, but we have a large faith. Still it takes money to pay bills and we will appreciate checks and donations. We hope for a good State Conference at Atwood and suggest that we have a good representation from the local churches.—A. H. BENNETT.

Tuscola, Oct. 25—Bro. Baughman, helper at Lake Fork revival, was a week late because of the sickness and death of his wife's father. They have our sympathy. Bro. Thos. Shaw, of Pierson, father of Bro. Wm. Shaw, one of our coming young ministers, now in Union Christian College, called on us Wednesday. He rejoices in having two sons in the good work of the Lord. We sympathize with Bro. Needham Wilson of Trimble in the loss of his beloved wife. George, the only son, is the efficient Sunday-school superintendent at that place. The Trimble church has played a good part for years past in keeping young ministers in school at Union Christian College. May its encouragement and helpfulness never grow less. A returned letter addressed to Bro. W. L. Stifle of San Anselmo, Cal., leaves me in suspense as to his whereabouts. He is an old schoolmate and a U. C. College boy. The above has been his address for a number of years. A minister's plans for the next Sunday ought to begin on Monday following the last service. Likewise a church after every business transaction ought to at once begin preparing for the next obligation. Likewise conferences should begin boosting their work one year ahead. Do not wait until the last month before anything is doing, then start a program. Our revival still in progress and we are getting results.—I. M. HOEL.

Olney, Oct. 24—When I left U. C. C. this p. m., we had ninety-nine students enrolled. Mrs. Long returned from U. C. the first of the week greatly improved in health. I reached this place in time to attend a social meeting at the Olney Christian church. The girls' Sunday-school class served delightful refreshments in the spacious basement of the church. They were dressed in Japanese costumes and presented a very charming appearance. Bro. Ellis, ex-editor of *The News Letter*, Bros. E. D. Hammond and Horace Mann were present and delivered brief addresses, full of wisdom, wit, and good cheer. The boys and girls, yes, parents and friends who were present, greatly enjoyed the entire program. Brother Hammond deserves great credit for his earnest, able, and faithful services at Olney. He knows how to gather the young people for religious services. The people are greatly pleased with their new pastor, too. Bro. Mann and his charming and accomplished daughter have taken hold of the work in earnest. Mrs. Mann and Horace, Jr., are at Rifle, where Horace, Jr., will, in a few months, complete certain studies with his classes in the high school, then, if nothing happens, Mrs. Mann and her son will come to Olney, too. The outlook for Olney Christian church is fine. Horace Mann is a grand man and an able preacher and a very wise pastor. I am so delighted to have him fully harnessed in the pastoral work, with his whole heart, soul, and time given to the glorious cause of building up our Zion and the advancement of the Redeemer's kingdom. I go from here to preach at the Temple Christian church, next Sunday, for Bro. John Baughman. Then back to U. C. C., next Monday. I am quite well and in fine spirits. —D. A. LONG.

INDIANA

Mellott, Oct. 20—We have just closed a fifteen days' meeting at Union Cemetery church. The roads have been fine and the beautiful moonlight nights gave us very large crowds, with as fine musical talent as can be found anywhere, in fact, the orchestra and choir would grace any city platform. Favored in these many ways with a united church and the Spirit of Christ over all the work, gave us victory in His name. There were eight united with the church during the services. The Sunday-school is holding up fine. From seventy to one hundred in the school is complimentary to the superintendent of a country school. Last Sunday was Rally Day for the Mellott Sunday-school. There were 283 scholars present, besides about fifty visitors. The program rendered was entertaining and spiritual. We have almost $1,200 raised for our new church, with original plans ready, and when the birds begin to sing and make melody in the forest of God, in early spring, the workmen will begin with His tools making glad the city of our God.—H. L. BAILEY.

Portland, Oct. 24—We have just sent in one new subscriber to THE HERALD, and are planning to send others soon. We have been told that since THE HERALD OF GOSPEL LIBERTY has been placed in the Public Library here that many folks peruse its pages very carefully. We always feel proud when we go in the library and see our beloved church paper lying on the table. Rev. D. R. Lusk, of Winchester, reports his work starting off well. There has been one conversion, two additions to the church, and four reclaimed since he became pastor, September 21, and the outlook is very encouraging. He is planning to observe Home Mission week November 15-23 as self-denial and study for missions. The writer has been invited to preach one night at these meetings. The Winchester church is located well in a pretty growing city, and the county seat of Randolph County, and has to-day one of the largest Sunday-schools in the conference. With Brother Lusk with his progressive spirit, completely consecrated life, and high ideals for the deeper spiritual life in the church folks, we feel that a blessed and prosperous year is before them to win souls to Christ. The membership is alive and ready to stand by their pastor in helping in the work. During the past year many miles of brick and concrete streets have been laid in this city, which has cost the First Christian church about three hundred dollars. Hope some one who would like to use some of the Lord's money where it is badly needed may feel led to assist our people who have had such a burden here to pay this debt. The pastor has been able for a while only to fill his pulpit on Sunday, as the hard work here the past two years has been quite a strain on his nerves, and since conference we have not been able to follow up the pastoral and other work which is so much needed here. But we are praying for strength to go onward in His name.—S. L. BAUGHER.

Delphi, Oct. 19—I came here last Saturday to preach for the congregation of which Bro. Agema is pastor, eight miles out in the country, at the Hickory Grove Christian church. Had a nice time with the Sunday-school Sunday morning, preached at 11: a. m. and 7:00 p. m. Heard many kind words for the pres-

ent pastor and former pastors like Brothers McNeely and R. H. Gott. The fact is, Bro. Gott got his beautiful wife from Hickory Grove. Her father was at all the services Sunday. Bro. Charles Cable and his charming wife took me to their home for dinner. Brother Cable showed me a hen in charge of four kittens. "Never saw the like." I told him to have the hen and her four-legged, bright-eyed chicks (?) photographed and sent to the editor of *Our Dumb Animals*. Also to give the history briefly—something like this: On the Valentine Cable farm, Delphi, Indiana, R. D. No. 1, are many hens, cats, and cattle. Some big Plymouth Rock hens persist in setting after the weather gets too cold for us to raise chicks for market. Some people have too many cats for the supply of rats. Some one left four kittens near the barn. As they were orphans, hungry and cold, they started in search of a mother. They crawled under the wings of the hen. She did not object. How did she know but what she had hatched from a doorknob a new breed of chickens? They nestled closer, tickled her breast, and the motherly instinct grew. The only child of Bro. Cable, Hazel, with a heart tender and loving, saw the little strangers peeping out from behind the affectionate wings, all four crying for food. Milk was brought from the dairy. It is taken to them daily. They are growing nicely. They look to the hen for a featherbed and shelter. Never saw a hen prouder of her flock. The chicks (?) look to Hazel for rations. They have found a very tender mother and a very charming quartermaster, but a sad parting will come in a short time. Mother and children will part. The chicks will be frying size, but I will not "chose" any of that kind of chicken. Excuse this digression. I was writing for the little boys and girls. After preaching to-night, Bro. Cable, his wife, daughter, and and son-in-law brought me from Hickory Grove in their big auto, to Delphi, in order that I might have an early start to Greentown, Ind., where the Indiana State Conference holds its sessions the twenty-first, second, and third of this month.—D. A. LONG.

IOWA

Barnes City, Oct. 18—We held Cradle Roll Rally Day last Sunday. The little ones who took part did their work well, and learned the older people a lesson as to being ready to do work for the Master when called upon. An offering was taken for Cradle Roll missionary. Miss Furgeuson has organized a missionary society among the children. We have a good Sunday-school and Christian Endeavor. We intend to hold a revival meeting in December. Rev. E. E. Bennett is our pastor and liked by all. Pray for us in our work.—MRS. J. ARMSTRONG.

KANSAS

Grant Mound, Oct. 20—The Eastern Kansas Christian Conference convened Wednesday evening, October 15. We were not present at conference until the first business session, at nine o'clock Thursday morning. We attended until Sunday afternoon, leaving then for Grant Mound, Oklahoma, seven miles away, to begin a series of meetings previously arranged for. All enrolled ministers, except two, were at conference. Mrs. Winter was not able to be present because of another severe accident, caused by the explosion of a small pail in which she was making coffee for breakfast, while doing light housekeeping at Otto, where we were holding revival meetings. The one side of her face was scalded into one large blister. She is convalescent, and we think will soon be able for duties. The conference was unusually well attended by ministers, officers, and delegates. The sessions were harmonious, and there was a hopeful outlook. But amidst it all ran a thread of sadness. First, by the death of Bro. Woodbury. Bro. Burton was called from conference to take charge of the funeral services. Bro. Woodbury was a punctual attendant at conference and we missed him in our council. Bros. Masters, Burton, and Darnall, brave, aged veterans of our conference, had to remind us that they could not endure the "conflict" as once. But their vigorous work and vigilant watch and interest in conference work caused us often to forget that they were nearing the reward of the faithful. This was the quadrennial election of officers, and the greatest unanimity seemed to exist. Was sorry that previous arrangements caused us to miss the inspiration and fellowship of the last night. Three new churches were added, and we believe all went home encouraged and more devoted to their church work. But we did not have the pleasure of "gripping" the hand of any visiting brethren. Dear brethren, of other conferences and The American Christian Convention, we would surely appreciate your presence and we need the inspiration of your fellowship and help of your counsel. The conference at present is in need of mission work. The old, loyal preachers have in vain called for new recruits; if they came, they often went because of the financial sacrifice that they had to make. At present there are only two old churches inside the chartered boundaries, the other five being in outlying territory, three of which are new churches. But the conference is an open field, only waiting for consecrated, qualified workers, willing to sacrifice until young churches can be strengthened and made self-supporting. Each one of the new churches admitted has required almost a year's work, with very little to finance the work. But at present they have made arrangements for pastoral work the coming year, with salaries as good as the old churches. Yet, there are many new places calling. Who will hear the "Macedonian cry" and "come over?"—H. VERNON WINTER.

MICHIGAN

Lake City, Oct. 24—Some few weeks ago Rev. G. W. Arnold, who was then pastor of the Maple Grove church in Osceola County, planned and carried out an all-day's grove meeting, the writer being present to help and enjoy the good time. At the evening service members of the class rendered what is known as the "Pink Rose Service" to good effect. The meeting was such an uplift, that we planned an all-day's meeting to be held by the Pleasant Hill and Forest Hill churches in Missaukee County. The weather was bad so we had to hold this meeting in the schoolhouse, at which time we again gave the "Pink Rose Service" to a large and attentive audience. On last Sunday, Oct. 19, at 2:30 p. m., we had the laying of the corner-stone of the new house at the Forest Hill church. Rev. G. W. Arnold, of Kalkaska, and Rev. Emma Reedy, of Evart, assisted the writer in this service, Sister Reedy preaching the sermon. We wish to push this house to completion as soon as possible, but the people of this new country are not wealthy, and it will depend on the way they contribute, when we get the house done. Any one who might wish to help us by sending a few dimes and quarters, could send the same to me and I will assure them it will be thankfully received.—HARRY L. PARIS.

MISSOURI

Albany—A glance at Palmer. That is all that could be said of a stopover between trains. Yet the brief visit was a delight. Nearly one hundred students are enrolled this fall term, and all seem to be harmonious and progressive in their work. Spent a little time with Prof. Parks in the Department of Literature, where everything indicated thoroughness and careful study. Was with the Biblical Department during one period and soon discovered that Prof. Cooper had placed his number ten foot upon destructive criticism so that not a vestige of the skeleton was visible. Peeped into Prof. Barr's commercial rooms and they resembled beehives of industry. Prof. Speith was in the Laboratory leading the students in their scientific researches. Prof. Helfenstein was in her element with her classes in classical languages. The rest of the faculty were slighted, for this time, my stay was so short. Yet what I saw was an inspiration. The president smiled a smile which was not forced. The new members of the faculty had smiles that rippled. The older members of the faculty fairly bubbled with expressions of satisfaction, while Professors Barr and Speith smiled out loud. When I took my departure the faculty and student body just laughed. The latter I took as complimentary, of course. People of the west, visit Palmer. Palmer college is gaining ground.—L. E. FOLLANSBEE.

Albany—Dear brethren of our beloved Zion: As I have been repeatedly reprimanded lately because I do not write for the field news more often, I will tell of my trip to Southwestern Conference and among the churches I served in that part of the State. First to Griswold, Cass Co., I closed my nine months' labor on the 14th of September. I had charge here for three years at one time, closing in 1900. Thence I went to Union Chapel, where I meet the brothers and sisters assembled in conference, which was a feast to my soul from start to finish, as it was to all present, judging from the sweet spirit, peace, and love, that seasoned every service, whether for business or worship. Happy was I to meet and greet so many colaborers in the gospel work and especially Bro. Burnett, a member of my old conference in Ohio, in 1877-78 (since that many of the brethren have gone to the heavenly home). How helpful were his splendid sermons and lectures and the ever to be remembered lectures and helpfulness rendered by Sister Burnett. The loving heavenly Father knows of their work and labor of love. The parting came too soon. By and by we will all meet in the conference that never breaks up. On Monday I went to visit Brother and Sister A. C. Burnham in their beautiful and ever hospitable home at Linden, Dallas County. There we have a flourishing church, under the care of Bro. and Sister Menaugh. I assisted Bro. Burnham in a revival and in organizing the first little band of Christian workers at that place, I think in the eighties. Thence to the Victory Union church, Guthrie County, and addressed a goodly number on Tuesday evening. I had pastoral charge here for two years. I found several who are loyal to the principles of the Christian Church. They keep up the Sunday-school. Death and removals have weakened the membership wonderfully. They have no regular preaching. We spent a few days with Brother and Sister Wilber H. Russel, who are still loyal to the faith of his father. W. H. is a son of Elder A. F. Russell (deceased). I spent an hour in looking over his old library. I found many good books and pamphlets and quite a history of his work, and that of his colaborers, and of his connection with the Illinois and Wisconsin conferences. He was ordained as a minister of the gospel August 13, 1854, by Elders J. J. Carr and J. L. Towner, Austin Lions, S. S. Humbolt, R. M. Thomas, committeemen. He moved to Guthrie County, Iowa, in 1877, and united with Northwestern Iowa Conference (now extinct). Mrs. Russell was a daughter of Lewis Dow of Richland County, Ill. Bro. W. H. subscribed for THE HERALD OF GOSPEL LIBERTY, which he had neglected to renew for some time; said his father was a lover of

FOLEY KIDNEY PILLS
FOR BACKACHE·RHEUMATISM
KIDNEYS AND BLADDER
RICH IN CURATIVE QUALITIES-NO HABIT FORMING DRUGS

his church paper. I then stopped in Stuart, Adair County. Several of our members from Fairview and Loucks Grove churches live there, retired farmers and mechanics. I found THE HERALD OF GOSPEL LIBERTY in the home of our dear sister Jones (wife of Deacon Elija Jones, deceased). I had the pleasure of preaching to the congregations at both the last named churches and visited among the members of this place. I had charge and did pastoral work three years, seventeen years ago. We rejoice to find the work still prosperous under the care of Sister Ida Menaugh, at Fairview, and Brother Roads at Loucks Grove. I next stopped in Greenfield, the county seat of Adair County, to see several families, members of those churches. Thence home, October 8. Found everything flourishing at Palmer College, all in good spirits and working fine—a goodly number of new students, and others coming. Praise the Lord for all the rich blessing bestowed, and the precious promises given in His Word. To all the faithful in Christ Jesus unto whom be all the praise.—MAGGIE WALLACE.

OHIO

Laura, Oct. 20—We observed a Rally and a Home-coming Day at this church, October 5. At the Sunday-school there was a noticeable increase in the attendance. At 10:30 we had the pleasure of listening to a very able sermon by Rev. S. W. Bennett, of New Madison, one of our former pastors, whom we were delighted to see and hear preach. We had with us also Rev. Enos Pemberton, of the Friends' Denomination, who offered the opening prayer. Our pastor, Rev. J. Franklin Straight, read two very interesting letters from former pastors. One from Rev. A. W. and Mrs. Hook, of Phoneton, Ohio, who expressed their regrets at not being able to be present on account of other duties. They spoke of the many pleasant memories they had of their four years' labor with us. A letter was also read from Rev. G. R. Hammond, of Rifle, Colorado, saying that he and Mrs. Hammond regretted very much not to be able to be present on account of the distance. We also received a letter from Rev. B. F. Hoagland, but it came too late to be read on that occasion. We passed it around and his old friends had the pleasure of hearing from him. He informs us that they have their household goods packed ready to ship to Milford, N. J., where he has accepted a call from that church. At seven p. m., the Sunday-school rendered a splendid program, consisting of songs, declamations, and marches by the little folks, and in all it was very inspiring. Rev. J. Franklin Straight has accepted a unanimous call from this church to serve as pastor during this conference year. This will make the third year for Brother Straight as pastor of the Laura Christian church. The work of the church is starting off in a way that is very encouraging. The prayer-meetings are growing both in attendance and interest. Rev. Straight has secured the service of Rev. J. W. Forsythe, of Woodstock, Ohio, an evangelist, who will assist in the special meetings which will begin the first Sunday in December.—DRUSILLA JONES, *Church Clerk.*

ONTARIO

Newmarket—The Sunday-school and Christian Endeavor Convention here on October 17 and 18 was well represented by workers from Oshawa, Keswick, and Toronto. Truly all enjoyed a feast of good things, and every one seemed unanimous in making this rally an annual affair. The Sunday-school work was thoroughly dealt with on Friday afternoon by Rev. N. J. Hall and Rev. W. P. Fletcher. On Friday evening every one was delighted by the interesting discourse rendered by Dr. Gilray, honorary president of the Christian Endeavor Union, concerning the International Convention at Los Angeles, Cal., last July. He related pleasant incidents about their journey, and the hearty reception that awaited them in that beautiful city of the South. The noble inspirations and enenthusiasm seemed to oscillate from that large gathering into the hearts and minds of every one present through the speaker. The study on "Our Work in Japan," on Saturday morning by Rev. C. E. Fockler, was intensely interesting and instructive. The work in that far-away land is progressing through the instrumentality of our noble missionaries and native workers beyond the conception of our mortal minds. The manner in which this great work is being constantly impeded through lack of funds is heart-rending. Splendid methods of conducting our work along the missionary lines for the ensuing year were suggested by Rev. W. P. Fletcher. At the Saturday afternoon session Mr. L. W. Dales, B. A., gave an original address comprised of excellent material for indolent thinkers on methods of "Making Our Christian Endeavor Prayer-meetings Count." The discussion on "Christian Endeavor Tools and Their Uses," was ably led by Mr. L. E. Dearborn. Reports were given from the delegates who attended the Hamilton Convention. The Misses Winch and Morton, of Keswick, rendered vocal selections during this session. The closing session Saturday evening was addressed by Prof. Dales, of Drayton, on "The History and Necessity of Continuance of the Christian Church," during which he touched on the appropriateness of the derivation of the name of the Christian denomination. The speaker proceeded to illustrate that the names of denominations formed greater barriers in religious brotherhood than that of the creeds and beliefs. Many reasons were presented why church union was not advisable, as the great masses of people are not yet prepared for such a vast change. Mr. Russell Hewittson, of Toronto, who attended the Los Angeles Convention, related "The History and Purpose of the Christian Endeavor Society," and earnestly urged Endeavorers to work and pray for the success of the International and World's Convention, which is expected to visit Toronto, Canada, in 1917.—(MISS) EDNA BOGART.

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DEFIANCE COLLEGE NOTES

Dr. Denison delivers course of lectures to Defiance College and Christian Biblical Institute.

The management of Defiance College and the Christian Biblical Institute seeks to bring to Defiance annually such speakers as will be most helpful to the students. Among these is Dr. Warren H. Denison of Norfolk, Va., whose genial Christian spirit and wise counsel, as well as his interest in the institution, render him a delightful and valuable visitor. He delivered two lectures on the 16th and 17th to the Religious Association on "Practical Problems in Church Work." These were the fruit of his own successful experience as a pastor and were helpful to all engaged in church work, but especially to the young ministers who compose most of the Association. Dr. Denison also spoke at chapel service making a strong appeal to the young people to enter the Christian life for the purpose of service.

Athletics

The Defiance College basket-ball squad has started work and prospects are especially good for a strong team this year. Six of last year's Varsity and several members of last year's second team are back and working with a renewed interest. There are also a few new men. The squad has already been cut to twelve men and Coach Kibler has been training them in pass work and basket shooting. Both Coach and Captain are popular with the men and as the material is extra good, they ought to build a winning team.

The team is to have new red and white suits this year and there will be an interclass game the first Friday evening in November to help pay for new sweaters.

The twelve men now on the squad are: Miller, (Captain) Pedley, Van Blarcom, Peters, Pohlman, Caris, McReynolds, Thompson, Suter, Waterson, Clemm, and Hart.

WINCHESTER (VA.) LETTER

The most successful session of the Frederick County Sunday-school Convention was held in our church last week. It was participated in by nearly all Protestant denominations. The attendance was many times larger than it has ever been before. These union meetings are evidences of the growing spirit of brotherly love among the different denominations.

Yesterday was a rainy day here and all churches had a small attendance. Checks are now coming in on the annual payment to the Winchester church. Our time is taken up for the next few weeks and we would appreciate it very much if the brethren would send their remittances without waiting for a reminder.

The following amounts have been received:

Reported	$7,059.93
J. C. Recher	5.00
Carl Creswell	10.00
J. A. Spaid	1.00
Mrs. Lillian Rudolph	2.50
Mrs. J. W. Davis	2.50
Jacob P. Golladay	1.00
Mrs. W. J. Muse	5.00
H. P. Hook	5.00
A. D. Larrick	5.00
J. M. Anderson	1.00
Mrs. Virginia Morris	1.00
Jno. C. Oates	1.00
Alfred S. Anderson	5.00
Mrs. J. J. Lincoln	5.00
Mrs. Emma F. Rhodes	5.00
W. T. Walters	30.00
W. C. Wampler	3.00
Miss Jessie Wampler	1.00
Mrs. Berta Argenbright	1.00
Mrs. Jno. W. Capper	15.00
Miss Blanche Johnson	10.00
Prof. R. C. Cox	1.00
E. J. Dunlap	2.00
Harry Seabright	1.00
Arthur S. Anderson	1.00
Mrs. W. T. Walters	1.00
Total	$7,180.93

We are thankful for all these contributions.

W. T. WALTERS.

October 20, 1913.

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FIFTIETH ANNIVERSARY

The concluding exercises of the fiftieth anniversary celebration of the organization of the North Saco, Maine, Christian church were held Sunday, in spite of the fact that rain was falling in torrents and prevented many former members from other cities attending.

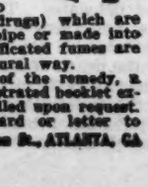
The celebration began a week ago, when Rev. A. R. Webb, the pastor, preached a special sermon. Tuesday the golden anniversary banquet was held, and Thursday evening the roll-call occurred, the sermon being preached by Rev. F. H. Peters, of New Bedford, Mass.

Sunday afternoon at two o'clock the closing exercises took place. North Saco people were present. There were appropriate services attending the unveiling of the beautiful memorial windows.

The anniversary sermon was preached by Rev. Zebulon Knight, of South Berwick.

The inception of this church organization

Catarrh



The accompanying illustration shows how Dr. Blosser's Catarrh Remedy reaches all parts of the head, nose, throat and lungs that become affected by catarrh.

This remedy is composed of herbs, leaves, flowers and berries (containing no tobacco or habit-forming drugs) which are smoked in a small clean pipe or made into a cigarette tube. The medicated fumes are inhaled in a perfectly natural way.

A five day's free trial of the remedy, a small pipe and also an illustrated booklet explaining catarrh will be mailed upon request. Simply write a postal card or letter to DR. J. W. BLOSSER, 204 Walton St., ATLANTA, GA

was due to the fact that a loyal pioneer preacher of the Christian denomination had his life-long home in this locality. Elder John Boothby invited the York and Cumberland Christian Conference to convene in its June session, 1863, here, in an old church upon these grounds, whose appearance indicated it might have been built in the sixteenth century.

During those meetings Rev. C. E. Goodwin, of York, became so deeply impressed that these fields were already white for harvest, that he remained to conduct a series of evangelistic meetings.

As a result, many were baptized into the Christian faith, and September 20, this church was organized, with thirty charter members.

Rev. Zebulon Knight, who was ordained at that June conference, was installed as its first pastor, and Henry Scammon and Lewis McKenney as deacons.

The little church soon became annexed to the York and Cumberland Conference.

In 1876, Deacon Scammon died and Frank R. Milliken was elected to fill the vacancy.

In 1897, Benjamin F. Goodley and Albert Thurston were elected junior deacons, who now serve in full capacity, as Deacon McKenney has since died, and Deacon Milliken removed to Massachusetts.

The present house of worship was dedicated February, 1869. The parsonage was built in 1882, and the vestry in 1891.

The church property is now valued at $4,000.

To-day of the thirty charter members, ten are living.

During the half century the enrollment membership has been 232; forty-one have withdrawn by letter to unite elsewhere; four have moved away.

The remaining members have died.

Including the present pastor, nine different settled pastors have served the church as follows: Rev. Zebulon Knight, Joseph Whitney, N. T. Ridlon, O. J. Hancock, J. G. Mugridge, E. W. West, Myron Tylor, Edwin Applebee, A. R. Webb.

Like all other churches, it has seen times of trial and discouragement; but the church lives and continues to flourish.—*The Biddleford Record, October 15, 1913.*

PROGRESS IN PLANS FOR THE UNITED MISSIONARY CAMPAIGN

Good progress is being made in the preliminary plans for the United Missionary Campaign, which has been projected by the Home and Foreign Mission Boards of North America. The following facts indicate the general direction in which this joint effort is developing:

The Laymen's Missionary Movement has secured the following additional men to assist in organizing and directing the field work:

Dr. D. Clay Lilly, to be located at Nashville, Tenn.

Professor R. E. Gaines, to be located at Richmond, Va.

President W. D. Furry, of Ashland, Ohio, to assist in Ohio and surrounding States.

Dr. P. H. J. Lerrigo, of Boston, to be acting secretary for New England.

There are eleven other interdenominational secretaries for the movement at work in different parts of the United States and Canada.

The following men have consented to act as leaders of teams of speakers for the holding of a series of conferences in the areas designated:

In New England—Dr. Cornelius H. Patton, Rev. D. Brewer Eddy, Rev. J. C. Robbins, and Dr. W. A. Davison.

In Eastern New York and Northern New Jersey—Dr. F. H. Divine.

In Western New York—Mr. H. F. Laflamme.

In New Jersey—Mr. David McConaughy.

In Eastern Pennsylvania—Mr. W. E. Doughty.

In Western Pennsylvania and Ohio—Rev. S. J. Corey.

In Ohio—Dr. W. D. Furry.

In Indiana—Dr. Fred B. Fisher.

In Illinois and Iowa—Dr. J. Y. Aitchison.

In Virginia and North Carolina—Professor R. E. Gaines.

In Georgia, South Carolina, and Florida—Professor J. T. Henderson.

In Kentucky—Rev. Grant K. Lewis.

Area not yet assigned—Dr. C. F. Reid, Rev. E. W. Rawlings, Rev. H. F. Williams.

Negotiations are now in progress with reference to other leaders and areas.

Some of these men will not be able to give more than six weeks to the conference work, while others expect to give three months or more. Scores of other missionary leaders will each give from one week to three months to the conferences. Each team of speakers will ordinarily have at least four men.

About forty county conferences will be held in Ontario, Canada, in November, and many others in the eastern and western provinces after the opening of the New Year.

At Lake Geneva, Wisconsin, there will be a Summer Training Conference of the Laymen's Missionary Movement, July 26 to 30, where leaders and workers in the United Missionary Campaign will gather in force to plan and prepare for the work. Similar training conferences will be held in the East and South in September.

A Conference Manual has been issued giving detailed information concerning the organization required. This is obtainable without charge on application to any secretary of the Laymen's Missionary Movement or to any Mission Board. The Laymen's Movement headquarters are at 1 Madison Avenue, New York.

Every community in the United States and Canada should share actively in this United Missionary Campaign. If one of the regular conferences of the Campaign is not held within your reach, why not organize a conference for your own community, securing for it such speakers as may be available? This is one of the best ways to prepare for the nation-wide canvass for missions and benevolences next March.

This Campaign registers the highest point yet attained in cooperative work among the missionary forces of North America. The progress of the past ten years has been phenomenal—being almost a doubling of the missionary output of the churches of this continent. The next few years should see the total present output at least doubled again, if the situation either at home or abroad is to be worthily met. Not half the church members are yet giving anything to missions. Most of those that are giving something are not giving half enough. If people are not giving money, as a rule they are not giving prayer or work, for money is the cheapest of the three.

News-letter sent out by the Laymen's Missionary Movement, 1 Madison Avenue, New York.

WORLD-WIDE EFFORT TO SAVE AFRICA FROM RUM TRAFFIC

At the fourteenth International Congress against Alcoholism, in Milan, the discussion on liquors in Africa was closed with the following address by Dr. Wilbur F. Crafts, of Washington, D. C., U. S. A., Superintendent of the International Reform Bureau.

The chief problem we have to consider in discussing this and every other aspect of the anti-alcohol movement is how to make effective the tragic facts and practical suggestions that are presented in congresses and conventions like this, first in public sentiment, and then in national and international action. The Archemedian lever to "move the world" to protect the weaker races against the white man's intoxicants is already in our hands in the ghastly facts about Africa, for example—how in face of the appeals of wise chiefs for liberty to prohibit the drinks that debauch and destroy their tribes the sale of liquors goes right on increasing despite the illogical efforts of world parliaments to retain their liquor revenues and at the same time "restrict" the consumption and consequences of drink. The work before us is to find the place where this lever may be set to move the world to action, the world that in its last parliament on this subject in 1912 failed to unite on any adequate or decisive action. The desired place is in the brains and hearts of the people, now "the power behind the throne," or in place of the throne in every civilized country of the world, since Russia, China, and Turkey have established parliaments. We must use the press and pulpit and platform and correspondence and conversation to make known the facts that ring like fire-bells about the wrongs now being done in Africa by so-called Christian nations because their Christian voters have been less active in influencing governmental action than those who seek muddy and bloody gold by the sale of gin and rum to uncivilized and half civilized and recently civilized races. Permit me to give you the watchword which Secretary of State John Hay, "the golden rule diplomat," gave to our American Native Races Deputation—"a decent regard for the opinions of mankind." Secretary of State Elihu Root also recognized the imperative need of public sentiment in this crusade for native races, when he said to me as I was starting for outside work at the Brussels' conference of 1906: "My part is diplomacy, your part is *Agitation.*" It is the part of government officials to make and enforce needed laws to protect Africa from the new slavery of drink, worse than the old slave trade, because it destroys body and soul; but our part as philanthropists is to arouse and inform and express national public sentiment, first to secure right action for protection of all native races under our several national flags, and also, international public sentiment, the mightiest thing this side the throne of God, to influence world parliaments.

The final reason why the Brussels' Congress of 1912 failed to do justice to Africa was that the Christian and humane citizens of so-called Christian nations failed to influence their governments as they had the ability—and therefore the responsibility—to do. "The sacred right of petition" has been expanded in this age beyond national parliaments, for the Brussels' Conference of Nations in 1906 officially received a petition which I presented, endorsed representatively by nineteen millions of Americans, asking that wherever native races are a majority of any area, the policy of entire prohibition should be adopted as in Indian settlements of the United States, and to an increasing degree in the areas in which negroes are numerous though not a majority.

In our "agitation" we should appeal to commerce as well as to the churches, to intelligent self love as well as altruism, remembering that international prohibition in the Congo was decreed by seventeen nations as the treaty says because of the *material and moral injury wrought by the liquor traffic among native races.* In the United States petitions to the U. S. Government and to world parliaments for total prohibition of the sale of intoxicants to native races have been endorsed not only by missionary societies representing nearly all the churches, but also by many commercial bodies including the Baltimore Board of Trade, the Pittsburg Chamber of Commerce, and the Merchants' Association of New York, on the ground that the trade in intoxicants among native races is the foe of the honest trade of every nation. In the name of Conscience and Commerce we set up our banners.

Exactness in little duties is a wonderful source of cheerfulness.—*Faber.*

A SUCCESSFUL WOMAN

Mrs. Martha Baird, 308 North Negley Ave., Pittsburgh, Pa., makes a nice living selling silk hosiery, often sells $50 worth a day. Anyone in need of employmnt write her for particulars.

The Christian Publishing Association

NETUM RATHBUN, Agent, Dayton, Ohio

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We publish Adult or Bible Class, Intermediate, and Junior quarterlies, uniform lesson series; a Teachers and Officers Journal; a four-page weekly paper; a combined weekly lesson and story paper for pupils under 12 years of age; charts and cards for Primary classes. All these are high-grade, edited and published by our own people. Samples cheerfully furnished.

The Graded Lessons are carried in stock and orders promptly filled. We can also furnish many additional supplies and items of equipment for Sunday-schools. Let us have your inquiries.

Marriages

FLETCHER—TRIPLETT.—Festus N. Fletcher and Mary Triplett were united in marriage at the Winchester, Va., parsonage, by the writer, September 10. They have our best wishes for a long and happy life.
W. T. WALTERS.

WHITE—GOULD.—At the home of the pastor of First Christian church, Louisville, Illinois, Saturday p. m., October 11, occurred the marriage of Ernest White and Bessie Gould. They are nice young people and will reside near Louisville. Ceremony by the pastor.
A. H. BENNETT.

CUNNINGH[illegible]—JORDON.—On Saturday evening, Octobe[illegible]oy Cunningham and Zelma Jordon, both [illegible]ard, Ill., came in an auto to Louisville, [illegible]fter attending services at the Christian [illegible] were married in the home of the pastor. [illegible]are splendid young people and will reside [illegible]nard, Ill.
A. H. BENNETT.

EPRIGHT[illegible]ENHOUSE.—At the parsonage of the F[illegible], N. J., Christian church, Oct. 23, 1913, by [illegible] Blood, pastor, Rev. J. Elliott Epright (late[illegible]r of Christian church, Wolfeboro, N. H., [illegible]iss Nellie M. Rittenhouse of Frenchtown, [illegible] The Lord make His face to shine upon th[illegible]
JOHN BLOOD, *Pastor*.

[Reading Room of Columbia College]

Obituaries

"Let me die the death of the righteous, and let my last end be like his."

INFANT CHILD of Walter Vance and wife, of West Cairo, died September 3, 1913, being 4 days old. Brief services were held at the home, September 4, at 2 p. m., conducted by the writer.
L. D. WEST.

CHARLES FILMORE MANN, son of Wilbur and Pearl Mann, of West Cairo, was born February 27, 1909, and died August 24, 1913, aged 4 years, 5 months, and 27 days. Funeral services were held at the Christian church August 26 at 10 o'clock, conducted by the pastor, assisted by Rev. J. L. Wright.

MRS. MARY BOWERS, wife of the late Thomas Bowers, was born in Hocking Co., Ohio, October 19, 1839, and died at the home of her son, Wesley Bowers, in Union Township, Van Wert County, Ohio, August 8, 1913. Funeral services were held at the Olive Branch Christian church, of which she was a member, August 10 at 2 p. m., conducted by Rev. Powell, of Convoy, Ohio.

MRS. ELIZABETH (Miller) GARNER, wife of the late William V. Garner, of West Cairo, was born October 7, 1837, and departed this life October 7, 1913, the seventy-sixth anniversary of her birth. She was the daughter of William Jackson and Margaret Miller. Born in the vicinity in which she spent her entire life, her manner of living needs no comment. Mother, as she was to her family, never was too tired or too old to think of their needs before her own. With her goes the home. No place on earth to meet and again call home. Father, mother, and a great portion of the family have been called to the Great Beyond, and it now remains for us who are left to prepare to meet them in the life beyond. Funeral services were held at the Christian church Thursday afternoon at 2 o'clock, conducted by her pastor, assisted by Rev. G. R. Mell and Rev. Nichols.

GEORGE THOMAS COULTHARD died in Taylor County, Iowa, October 16, 1913, after an illness of seven weeks of typhoid fever. Age 35 years, 5 months, and 4 days. He was married May 25, 1905, to Miss Mabel Cunday. He was a faithful Christian, a member of Fairview Christian church,—a noble man. Leaves a wife, three children, father, five sisters, and four brothers. Funeral, October 19, at 2 p. m., by writer. "Blessed are the dead who die in the Lord."
J. W. ACKLEY.

CHARLES E. BOLTON, son of George and Hannah Bolton, was born in Cedar County, Iowa, August 24, 1861. Came to Potta County in 1876, and was united in marriage with Miss Esther Starts, April 4, 1886. To this union four children were born, two sons and two daughters. In early life he became a Christian in faith and practice, and was ever a faithful and loyal member of the family of God. His life was always a splendid example of Christian manhood and by his life every institution of good was helped. His greatest aim was to be good and to do good. His greatest joy was the joy of helping the world to see Jesus as their Savior and Lord. He was very suddenly and unexpectedly called from labor to reward, but it had been his purpose for years to be always ready for the summons. The writer was called to preach the funeral, September 15, 1913, at the Wheelers Grove church. The large church was densely packed with mourners, for all were his friends.
R. A. LEWIS.

JOHN FRANKLIN BECK, born June 27, 1827, died September 30, 1913, aged 86 years, 3 months, and 3 days. He was married May 11, 1848, to Catharine Kersey, who died June 4, 1894. To them were born eight children, only one of whom is living. His second marriage was September 19, 1895, to Sarah H. Moss, who survives him. He also leaves three brothers and one sister. Uncle Frank, as he was called, was of a strong family. One of his brothers is ninety years old. He was a member of the New Salem Christian church, of which he had been a member for a great number of years and was always faithful and true, ready to pray or talk. He was a great lover of THE HERALD OF GOSPEL LIBERTY, which he always took and read. His HERALD came last week while he was sick, he asked to have it, though not able to read, he turned through it, page by page. Every one looked to Uncle Frank as a model. One said at his funeral, if he had an enemy he didn't know it. He has gone from among us, but his life and influence will live on. Funeral at his home, surrounded by a large assembly of relatives and friends, conducted by the writer, who was for four years his pastor. Text Matthew 25:21, "Well done good and faithful servant enter thou into the joys of thy Lord."
D. O. COY.

MRS. LYDIA ANN NORTON SHAW was born in Clark County, Ohio, Jan. 30, 1831. Died July 4, 1913. She came with her father's family to Crawford County, Ill., in May, 1842. She was married to Joseph Shaw, March 11, 1849. To this union twelve children were born, of whom seven are living at this time and were present during their mother's continued sickness to care for and comfort her. Besides the children there are twenty-one grandchildren, twenty-six great-grandchildren and a large company of other relatives and friends who mourn for her departure. The deceased united with the Christian church at Greenhill, September 13, 1874, and remained a faithful and true member to the day of her death. She had been a subscriber to THE HERALD since 1874, with the exception of one year. Aunt Lydia, as she was affectionately known, was one of the best known characters of the community. Her life has been an inspiration and a benediction to many. Her own large family has not only been the recipient of her tender and motherly ministries but they have been freely extended to others. Like a shock of corn in his season she has come to the end of life. She was ready to go but willing to remain and suffer if so be that the Lord willed. An example of true Christian piety in her life, she was a model of patient suffering in her death.
J. J. DOUGLASS.

RESOLUTIONS OF RESPECT

WHEREAS, Death has invaded our ranks and removed from our midst our coworker and sister, Mrs. Ida Mell; and

WHEREAS, Sister Mell was one of the most faithful, earnest, and devoted members of the Woman's Mission Board of the Northwestern Ohio Christian Conference, having been the able and efficient Corresponding Secretary for a number of years; therefore be it—

Resolved, That we, the members of the said Mission Board, most sincerely deplore the loss that we have sustained in the death of Sister Mell; and—

Resolved, That we bow in humble submission, trusting Him who knoweth all things and doeth all things for our good; and—

Resolved, That we cherish in our memories the noble life of our departed sister and that we each follow her example of cheerfulness and faithfulness in service for the Master; and—

Resolved, That we extend to the husband, sister, and other sorrowing relatives our prayers and Christian sympathy; and—

Resolved, That a copy of these resolutions be recorded with our minutes and that a copy be sent to the sorrowing husband and that copies be sent THE HERALD OF GOSPEL LIBERTY and *Christian Missionary* for publication.

MRS. C. N. CHENOWETH.
MRS. J. M. CRATTY.
MRS. MINERVA SCOTT.
Committee.

RESOLUTIONS

Resolutions passed by the North Saco Missionary Society.

WHEREAS, the heavenly Father has, in His infinite love, taken to Himself Mrs. Mary A. Hancock, the instigator and organizer of this society, one whose aim and object in life was always the upbuilding and strengthening of all that tends to aid humanity and honor Him, whom she served, therefore be it

Resolved, That in the home-going of Mrs. Hancock we have each lost a personal friend and our society a loved and honored member. And while we bow to the will of Him who doeth all things well, knowing that to her it means a blessed release from bonds of weakness and limitations, be it also

Resolved, That those of us who remain, strive to emulate the example of her "who being dead yet speaketh" and whose influence will always remain with us as a society and as individuals and whose memory will always be a benediction.

Resolved, That a copy of these resolutions be placed on our records, and sent to THE HERALD OF GOSPEL LIBERTY. Also that a copy be presented to the family of our departed sister.

ANNIE LIBBY.
LEONORA M. BOOTHBY.
ETTA A. GOODIER.
Committee on Resolutions.

Official Information

Ministers' New Addresses

Simon Bennett, Jeffersonville, Ohio, R. D. 2.
G. B. Garner, Berkey, Ohio.
J. H. Mugridge, Newfield, N. H.
E. French, Lakemont, N. Y.
G. F. McCoy, Bladen, Ohio.

NOTICE

The undersigned would like to correspond with some church desiring a pastor.

A. G. ADRIANCE.
Westerlo, N. Y.

NOTICE

The pastorate of the Spencerville, Ohio, Christian church is open for a good, live, energetic young man who desires to be busy all the time. Good parsonage. Address, A. E. Place, Spencerville, Ohio.
CHAS. S. FRYER.

ILLINOIS STATE CONFERENCE

The following is the program of the thirtieth annual session of the Illinois State Conference, to be held with the Atwood Christian church, Atwood, Illinois, November 5 and 6, 1913.

Wednesday Morning, November 5—10:00, Conference called to order; Devotional Service, by the President; 10:15, Appointments and Miscellaneous Business; 10:30, Welcome Address, Rev. C. W. Kerst; Response, Rev. J. M. Bradbury; 10:45, "New Wine in New Bottles," Rev. H. D. Hammond; 11:30, Announcements, Assignments, Adjournment.

Afternoon Session—1:30, Devotional Service, by M. Erhardt; 2:00, Conference called to order; Reading Minutes; Introductions; Miscellaneous; 2:15, "Why a State Work?" Rev. C. B. Hershey; 2:45, President's Address, Rev. G. D. Lawrence; 3:15, State Secretary of Christian Endeavor, Rev. C. W. Kerst; 3:30, General Discussion of Christian Endeavor; 4:00, Conference Business; Adjournment.

Evening Session—7:00, Song and Praise Service, by Rev. J. M. Carmean; 7:30, Sermon, Rev. Clarence Defur, D. D.

Thursday Morning, November 6—8:30, Devotional Service; 9:00, Conference Convenes; Miscellaneous Business; Reports of Committees; 10:00, Reports from Conferences—Northern Illinois, Rev. R. W. Pittman; Western Illinois, L. D. Wilhelm; Central Illinois, President M. S. Campbell; Southern Wabash, Rev. A. O. Jacobs; North Fork, Rev. H. D. Catt; Southern Illinois, ——; Illinois, President A. H. Bennett; Sand Ridge, ——; 11:00, "Relation of Our Churches and Conferences to Our Denominational Enterprises," Rev. H. G. Rowe; 11:30, Conference Business; Adjournment.

Afternoon Session—1:30, Conference Convenes; Miscellaneous Business; 2:00, Reports of all Conference Secretaries—"Missions," Rev. H. D. Hammond; "Education," Rev. J. M. Bradbury; "Sunday-school," Rev. S. Bennett; "Publications," Rev. John Baughman. Each Secretary will be expected to present resolutions and recommendations with report. 3:00, "The Church and Social Service," Rev. Horace Mann; 3:30, "How to Secure and Prepare a Ministry for the Future of the Christian Church," President D. A. Long, D. D.; 4:00, Conference Officers Report; Adjournment.

Evening Session—7:00, Praise Service, by Rev. I. M. Hoel; 7:30, Sermon, Rev. D. A. Long, D. D.

Illinois State Evangelistic Association meets November 4, same place, 10:00 a. m.

G. D. LAWRENCE.